

on Euen
Of the principall pointes which
are at this day in controuersie, concer-
ning the holy Supper of Iesus Christ and
the Masse of the Romaine Church,
and of the resolution of them.

*Of the
principall
reasons
whereupō
they ground
them selues*
¶ The first Booke.

Chapter. 1.

Of the principal reasons whereupō they ground
them selues which mainteine the Masse, and
of the waight of them.

It is no maruell if they which
haue bene nourished vnder the
Masse eue from their chldhode,
are greatly offended when they
heare the same blamed and con-
demned as a false seruice by the
which God is dishonoured and blasphemed, seeing
that the same hath bene accompted heretofore for
the most holy thing that euer was in the worlde,
since the first creation thereof. And in deede they
should haue iust cause to be offended in that be-
halfe, if the reasons which cause them to haue such
opinion of the holines thereof, were so certaine &
true as they thinke them to be, and cause them
selues to beleue, for so much as they haue bene so

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instructed. For first they haue bene taught that it was instituted and celebrated by Iesus Chiste himselfe: and afterward continued by his Apostles, & consequently by al their successours from age to age, euen from the first institution of the same euen vntill our time. And then they do consider the matter whereof al the pieces of the same are composed, the which they doe thinke to be all taken out of y^e holy Scripture, because that some of those pieces are taken from thence. And therefore they say, Haue you not in it the Epistle & the Gospell, and the Vater noster, and the Credo? Are not these good things? Beholde then three reasons of very great apparauntes which they doe alledge for them selues, of the which the first is taken of the institution of the Masse, and of the authour of the same: and the second of his long continuance, which is as they thinke euen from the death and passion of Iesus Chiste vntill our age: & the third is taken of y^e matter of the good and holy wordes & things whereof it is composed. If all these reasons were true and well grounded vpon trueth, they were worthy of great account. For, for the first, how great a crime is it to reiect and condemne the ordinaunces of the Sonne of God? And afterward what a pride were it, to make so small account of the common consent of the whole Church of God, and of so many holy men, and of so long a time: And on the other

side

and the Masse,

Howe shoulde they bee accompted for Christians
which do relect the expressed word of God?

Chapter. ii.

Of the examination of the reasons before al-
leaded: and whether the Sacrament of the
holy Supper of the Lord, and the Sacramēt
of the Altar, and the Masse of the Romaine
Church, be one verie thing or els be things
different and contrary.

SEeing then that they alleadge such reasons, &
that they giue them so goodly a shewe, it re-
steth nowe to consider whether they bee true or
falle. For if they be true, they haue then wonne
their proesse. But if they be false, they may not
finde it straunge at all, if that a man doe discouer
the falshood which hindereth the knowledge of the
truth of this matter. And therefore so farre forth
as it toucheth the institution of the Masse, and the
authour of the same, we doe first aske them what
it is that they do vnderstand by this word Masse:
for if they vnderstand by the same the Sacramēt
of the holy supper of the Lorde, we will easely
graunt them that Iesus Christ him selfe did in-
stitute and administer the same holy Sacrament,
and gaue commaundement to his Apostles, and
to all their true successours to do the like, euen as
he did in the institution and administration of the

A ii.

same,

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same, and that they haue done it according to the comādemēt which was giuen vnto the. But if they vnderstand by this worde Masse, such a seruice as is that which at this day is so called, in the Church that is called Catholike Romaine, wee do not onely then not graunt that Iesus Christe did euer institute that Masse, nor that euer the Apostles or their true successours did euer celebrate such an one, but y^e which more is, we say, that so farre of it is that such a Masse may be the holy sacramēt of the supper instituted by Iesus Christ, that on the contrary, the ordinance of the Lorde is there wholy ouerthrowē, with the whole forme of the holy supper and of the diuine seruice which hath alwayes bene obserued in the true ancient Church, by meane of the reasons which I will anon yeelde.

Chapter. iii.

VWhether Iesus Christ or his Apostles did euer ordeine, saye, or celebrate the Masse: and of the ancientie of the same, and of the workmen which layed their handes to the framing thereof, and of the pieces which haue bene added vnto it by succession of time.

THus much touching the foundation of their first reason, which is the strongest & the most apparant that they haue. For if they cannot shew that

that their Masse is of the institution of Iesus
Christ, and of the ordinance of God, it must then
necessarily be placed amongst the inuentions and
traditions of men, by the which God him selfe
doth witnes, not onely by the mouth of the Pro-
phet Isai, but also by that of his own sonne Iesus
Christ, that he is serued in vaine. Wherefore, if
this first foundation be already ouerthrowen, the
second which is founded vpon the same, will also
be forthwith ouerthrowen. For if Iesus Christ
did not institute such a Masse, nor his Apostles &
their true successors did euer celebrate or knowe
such an one, at the least for the time of six hun-
dred yeres after the ascension of our Lord Iesus
Christ: where is that whereupon they will builde
the auncientie thereof, and the long and cōtinual
succession, and the common and publique consent
of all the Church, for so long a time wherewith
they make them selues so great a buckler? It
is here then needefull to enquire, and to consider
what difference there is betweene the Sacra-
ment of the supper ordeined by Iesus Christe,
and that which is called the sacrament of the Al-
tar in the Romish Church, and how long time the
holy supper of the Lorde did remaine whole and
perfect, and when it began to be changed, corrup-
ted, ouerthrowen, and conuerced into the same
fashion that it nowe is in the Masse of the Ro-
maine Church, For their owne doctours can not

Isai. 29.
Mat. 15
Mark. 7

deny but that since the time of Iesus Christ and of his Apostles, and of the first and most auncient Christian Church, they haue chaunged and added much to the first institution of the Lord, and in the forme of the administration of this holy Sacrament the which the Apostles did vse. For this cause no one, but the most shamelesse amongst the dare saye openly, that Iesus Christ did ordeine & make the Masse, but they saye that he gaue onely the matter, and that afterward the Church gaue it the fashion by the successours of the Apostles, & chiefly by the Romaine Popes, wherein they doe greatly honour the sonne of God. For if it be so, he did but rough heve the worke, whereof he left the matter confused and euill polished, as a first purtraiture rude and not polished, leauing the thing to be better polished, adorned and brought to perfection by those which should come after him, the which worke was not made perfect by one or twoo workmen only, but by a great number as they them selues do witnesse. For they are not so shamelesse that they dare affirme that it was made or perfected, neither by one workman onely, but by many, nor at one instant, nor at one onely time, but in sundry ages.

Chapter. iiii.

Of the principall authours of the Masse, alleadged by the Romaine doctors, and of the diuerfitie

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uerſitie of Maſſes, as well Greekes as Latins;
and of thoſe Maſſes which were celebrated
by the Apoſtles.

Thoſe which dare not make Jeſus Chriſt the
authour, do attribute the faſhion of it, ſome to
Saint Iames, others to Baſile the great, and ſome
other to Gregorie the firſt. And in deepe they doe
ſet forth diuerſe formes of Maſſes, the one ſorte
Greeke, & other Latin maſſes, which are greatly
different among the ſelues. As touching & Greeke
Maſſes they do againe ſet forth diuerſe formes,
the one of Baſile, the other of Chryſoſtome. And
as touching that of Chryſoſtome, they do not ſet
forth onely one forme, but two at the leaſt. And
as touching the Latin maſſe, the principall ho-
nour whereof they giue to Gregory the firſt, how
many craſtes men haue there bene which haue
laid their handes vnto it, euer adding ſomething
the one to & others inuentions, according as their
owne doctours & the hiſtorians of the Romaine
Church do witneſſe? And after the time of Gre-
gory the firſt, how many pieces haue bene added
vnto it: and howe long a time was it before it
was ſuch an one as it is at this preſent: How the
is Jeſus Chriſt the author, or Saint Iames, or any
other of the Apoſtles: And how did the Apoſtles
ſing and celebrate the maſſe, the one in one coun-
tre, and the others in others, as many of the Ro-

maine doctors doe boldly and assuredly affirme without any shame at all, cleane contrary to the euident testimonies as wel of the holy scriptures, as of their owne doctors & historians, which giue testimonie of all the peeces that euery one of the said craftes men which haue wrought in the same worke haue added thereunto. Whether their testimonies be true or no, I will not now enter into disputation of it. It suffiseth that those which do vpholde the Masse do vouch them, and that by their own testimony, the which they doe receiue, they are conuincd that there was no such masse as there is at this day in the Romaine Church, not onely in the Apostles time, neither also in a mannde long time after their daies. How then commeth it to passe that the Apostles could sing and celebrate the masse before that it was made or bozne? If they take the masse for the supper, I will willingly graunt, that all the Apostles and their true successors haue often celebrated the same: But it was in the same maner that Iesus Christ did institute and administer it, & not in the same maner that it hath bene since disguised and conuerted into masse, and such as now it is celebrated in the Romaine Church: wherefore it is a great filthines or too great a malice, so to disguise things, to make the poore ignorant people to beleue that the masse is of the institution of Iesus Christ and of his Apostles, and that they them selues haue celebrated

celebrated the same, and that euen from their time it hath alwayes bene obserued in the Church, such as it is at this daie in the Romaine. For it is an ouer filthy and shameles lye.

Chapter. v.

Of the names of the Supper and of the Masse, and whether the differēce that is at this day because of the same betweene the reformed Church and the Romaine, is onely for the names and titles, or els for the matter and substance, and whether the Masse be in substance the Supper of the Lord,

IT must then be that the Romaine doctors confesse, that the Masse which they do now call the Masse, is farre different from that which they as firme to haue bene said and celebrated by the Apostles and their true successours. And if they do replye that it is the same in substance, and that there is no difference, but in respect of the ceremonies and ornamentes wherewith it hath bene adorne and enriched since that time, by the successours of the Apostles: we must yet see whether it be so or no. Behold then one point which standeth yet in question: whereupon it must be considered whether y^e Masse, such as it is at this day, be in substance the holy supper of Iesus Christ or no, such as he him self did institute & administer, & his Apostles and

and his true Church did receiue from him, and did celebrate according to his ordinance and commaundement. For our chiefe controuersie is not for the wordes or for the names, but for the thing it selfe & the very substance thereof, for the which we are at controuersie. Wherefore when we shal agree vpon the substance, we shall then easely agree vpon the accidentes & names, so farre forth as the thing which they do signifie, be contained in the holy scriptures, and in the Lords ordinance, as we do it in the name of the trinitie and of Sacrament, and such like. For albeit that the very same wordes are not founde either in the olde testament, or in the newe, yet for all that we doe receiue them, for so much as the things signified by them are therein contained. Wherefore it would be vncomely and of small edification to debate vpon names and wordes, when men are agreed vpon the things that they would signifie by these same. It resteth now that we vnderstand the one the other, and that we do agree vpon the sense according to the which we shall take the wordes which we shall vse. As touching the Sacrament whereof we do now speake, it is called by Saint Paul, sometime the table, an other time the supper of the Lord, and also the Communion and communication of the body and of the blood of the Lord. Seeing then that the holy Ghost hath giue vnto it such names & titles by this holy Apostle, it is

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it is then the surest and the best to vse the same. This notwithstanding, if the Romaine Catholiques will call it both Masse and Sacrament of the Altar, we will not greatly strine for it, provided that we do agree in the principal point of our different.

Chapter. vi.

Of the chiefe different that is betweene the reformed Church and the Romaine, touching the Supper and the Masse, and of the meane to agree it.

If then they be able to shewe that their Masse is in substance the very supper of the Lorde, and their sacrament of the Altar his very table, our strife is ended. For we will neuer strine against the trouth, when they shall make it apprare vnto vs by good and sure testimonies of the worde of God, the which is reueiled vnto vs by the scriptures. But if they cannot shewe the same vnto vs by this meane, and that we be able to shewe them the contrarie by the same meane which we require of them, to wit, that the Masse such as it is at this day, is not only not the very table and supper of the Lord, but is wholly contrary to the same, we beseech them that they woulde not resist the manifest truth, but that they giue glory to God, and do suffer that their Masse be so reformed according to the ordinance of Iesus Christe, that as it

as it hath bene peruerterd into the same, euen so the same may be restozed againe to þ true forme which he gaue to his holy supper, and was obserued in the auncient Church. And then when that shalbe done, whieh is so iust and reasonable that nothing can be moze, all the controuersies shalbe ended, and they shalbe no moze deuicd nor banded the one against the other for the supper and for the masse: wherein eueri mā may iudge whether we demaunde any thing that is not very iust and very reasonable, and whether they may iustly refuse the same. It resteth yet that I do declare the principall reasons which doe hinder vs from the accepting of þ masse, such as they do set forth vnto vs for the true supper of the Lorde, and for what cause we may in no wise receiue nor accept the same, but are cōstrained to reiect it, as a thing which cannot agree with the true Christian religion, if there be not such reformation that it be no moze that which it is at this present, but that it be the true supper of the Lorde, such as it is set forth vnto vs by the Euangelistes and the Apostles, who are sure and true witnesses of the doctrine and of the ordināces and workes of Iesus Christ their master, who did chuse and call them to that office.

Chapter. vii.

Of those which will allowe the Masse by the good and faire wordes takē out of the holy scriptures

Scriptures which are contained in the same,
and what iudgement and consideration is
meete to be had of the same.

But before that I doe expounde these reasons
thoroughly, I will yet touche one point, con-
cerning that which hath bene spoken of the good
and holy wordes which are in the masse. I do not
deny but it is so: but I do answere further, that
it is not enough to haue good wordes taken out
of holy letters, except they be wel applied to their
true vse, and to that ende whereunto they ought
to serue. For if it were not so, a man might by the
like reason allowe, not onely the charmes and en-
chantments of Charmers, Sorcerers and En-
chanters, but also the Alchoran of Mahomet, and
the doctrine in maner of all the heretiques. For
there be many good & faire words take out of the
holy scriptures, and faire names of God and of
Iesus Christe our Lord. And if the crosses might
serue to the holinesse of the things with y^e wordes,
they haue ordinarily many in charmes & inchant-
ments. It is not enough then to haue such wordes,
if the right vse of them be not had with them. And
further it must be seene whether there be any
thing mingled with them, which doth corrupe
them, as doth poyson good meate which other-
wise is of it self good. For there needeth no great
quantitie of poyson to corrupt the best meates of
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the worlde, and the better that the meat is, the more dangerous is the popson which is hidden vnder the same, for so much as it is very hard to discouer it, and that men are the more prouoked to take it. Therefore so farre of is it from letting y^e popson to be any more popson, that it maketh it more dangerous, & more mortall, if that the popson be not expelled by a contrapopson. It is not then altogether to see if there be faire and good words in y^e masse taken of y^e holy scriptures: but we must yet consider whether there bee any popson, false doctrine, and mens traditions mixed with them. And if there be any such, a man may profite nothing at all by it, but may be hurt thereby, if the same popson be not taken away and expelled by his contrapopson, the which can not be taken but of the pure word of God. And therefore the controuersie vpon y^e which we are at this present, resteth yet in this, to witte, whether al the meat which is set forth to vs in y^e masse, be wholly good, or whether there be popson mixed with the same: if it be al good, then may there none of it be reiected: if there be popson, no man may receiue it without danger and perill.

Chapter.viii.

Whether there be any thing in the Masse other then good wordes, and whether those good wordes which are in it be well applied: and whether

and the Masse.

whether that for those good woordes, the Masse ought to be accompted good,

AND euen as good meate doth not let but that popson is allwaye popson, and maketh it more hurtfull: euen so the good and holy woordes doe not let at all, but that God is dishonoured in the, when men do abuse the: for the more holy & blessed that a thing is, so much the more is the abuse thereof detestable in the sight of God, & so much the more is he dishonored, for so much as his holy name is there the more prophaned. By meane whereof so farre of is it, that the charmes and enchantments be the better because of the names of God and of Iesus Christ, & of the virgine Mary, and of men and women Sainctes, & of the good woordes of the holy scriptures that may be in the, that they are in deede so much the more execrable and cursed. For seeing that the thing of it selfe is euill, it is yet trade much worse, when that which should serue to the honoz of God, is there applied to his dishonoz. Wherefore it is like to blasphemies. For when men do blaspheme God, they do take his name in their mouth: but he is more dishonored by y^e nicane, then though they did wholly abstaine from naming him. For they do not vse it at all, as they do which take it in their mouth to call vpon God and to sanctifie him, but do abuse it not onely taking it in vaine, but also villainously profaning

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profaning and polluting the same. Therfore Irene
nee laieth, that the heretiques, and consequently al
those which abuse the holy scriptures, do with the,
even as when an excellēt workman should make
the image of a king very faire and of fine golde,
and well furnished with all sortes of precious
stones, and there did come an euill workman,
which should take the same matter, and should
make thereof either a dogge or an ape, or some o-
ther beast, or some monster. Albeit that it should
be alwayes one selfe matter, very good and very
excellent, yet for all that the workmanship should
be greatly different, and the matter very euill ap-
plied, in as much as by applying thereof they
should destroy a good & very faire piece of work,
to make one both euil and filthy. And by the same
meane a man should do great wrong to the king,
in so counterfaiing his image. It is not enough
then to take the matter whereof the Prophetes
& the Apostles haue made the worke of the Lord,
if it be not evenly laide, squared, and wrought as
they them selues haue done it. For if any man
make an other worke contrary to theirs, and by
the which theirs should be destroyed, the stuffe
which men haue taken of the is not well applied.
Wherefore so farre of is it, that the worke is the
better because of the same, that on the contrary it
is more worthy of blame. Thus much for the
shutting vp of the mouthes of those which doe al-
leadge

Ire leadge the good woordes and the good things
 y al which are in the Masse, if they cannot other wise
 the, shew the goodnes thereof, and that there be no-
 make thing at all in it that is good and applied as it
 olde, ought to be,

Chapter, ix.

Of the diuision of the matters which shalbe
 handled hereafter, and of the principall
 pointes which are at this day in controuer-
 sie concerning the Supper and the Masse.

I Will now come to the principal points which
 do moue vs by good reason, not in any wise to
 allowe the masse, being of the same forme and
 qualitie that at this day it is set forth vnto vs, of
 the which pointes I will first make a generall
 diuision, and afterward a more special, and then
 I will propone and expounde them all, the one
 after the other, euery one of them in his place.
 The first diuision which is the most generall,
 shall containe fīue pointes, of the which fīue 5. pointes.
 pointes I will afterward make more special di-
 uisions. The first is touching the matter and
 all the pieces and inuentions and humaine tra-
 ditions in generall, whereof it is compounded.
 The second is of the wordes of the same in spe-
 ciall. And the thīrd is of the signes, and of the
 things signified by them. The fourth of the
 prayers. The fīfth of the collectes. As touching
 B i, the se-

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the second point, which concerneth in speciall the wordes of the masse, I deuide it againe into three points, The first is touching the language of them. The second concerning the pronounciation. The thirde concerning the application of them. And for the third point, which is concerning the signes and the things signified, I do deuide them againe into six other pointes. The first is the transubstantiation of the signes. The second, the adoration of them. The third, the reseruatiō and application which is vsed beside the vse of the supper. The fourth is of the sacrifice. The fift is of the cōmunion. The sixt, of the application, aswell of the sacrifice as of the communion, both for the dead and for the liuing. Now concerning the first, the fourth and the fift. Of the fūe pointes which I did in the first place set forth in generall, I doe not at all make any other more speciall diuision of them. Now all these pointes ioyned and comprehended together, do amount to the number of 12. the which I am not determined here to handle all at large, but onely summarily, to the ende that men may vnderstand, which be the principall differences to agree vpon between the reformed Church and the Romaine Church, concerning the Sacrament of the supper, and that of the Masse.

Chapter. x.

Of the first general point which is of the whole matter of the Masse, and of the additions vvhich men haue giuen to the supper of the Lorde in the same, by the vvhich they haue cleane ouerthrowen his institution.

The first point then that we doe condemne in the Masse, is, that in general there are so many inuentions, traditions, and humane additions to the Lordes institution, & so many chaunges and disguisings of the same, and so many ceremonies and foolish and doubtlesse superstitions, and insufferable Idolatries, that there remaineth in the same no kinde of forme of the pure ordinance of the Lord, but that it is there wholly ouerthrowen. And by the same meane the expressed word of God is there openly violated, in as much as it is so often and so expessedly forbidden by the same, in y^e holy scriptures, to adde Deut. 4. 1. or to diminish any thing to or from the lawe, statutes and ordinances of the Lorde, or to go out Apoc. 22. either on the right hand or els on the left. For Ios. 1. the which cause Saint Paul meaning to correct the abuses which were already in his time committed in the supper among the Corinthians, said plainly, setting forth the institution of Iesus Christ: I haue receiued of the Lord that which 1. Cor. 11. also I haue deliuered vnto you. And afterward

B ii, he

Of the Lordes Supper,

he expoundeth it point by point, in what sorte
Iesus Christe did institute and administer this
holy Sacrament, and ordeined it to be admini-
stered after ward in his Church, wherein he ment
to giue plainely to vnderstand, not onely to the
Corinthes, but also to the whole Church of
God, as well for that present time as for all the
time to come, that the institution of the Lord is
pure, whole and perfect, & what rule there was
and is to be obserued in such matter, without
adding any thing to it, or diminishing, chāging,
and disguising any thing from it or in it. For if
Saint Paul which was plucked by euen to the
third heauen, and who sawe there secrets incom-
prehensible to man, and hath so faire and excel-
lent a testimonie of his vocatiō by Iesus Christ
him selfe, neither would nor durst take in hande
such a matter, but did content him selfe with the
simple ordinance of the Lord, and tied him selfe
to the same rule, and did byawe thereunto the
whole Church, what pride is this in those which
dare vndertake more then he, yea more then the
very sonne of God him selfe did? These which
are so audacious, do they not feare at all the cur-
ses which are denounced by Saint Iohn in the A-
pocalypse, to all those which either adde or dimi-
nish any thing to or from the doctrine reuealed
by the Lord? for that which he saith in his Apo-
calypse, doth no lesse agree to all the rest of the
body

Cor. 12.

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por. 22.

and the Masse.

body of the holy scriptures then to it selfe, for so much as there is no canonicall booke which is of lesse authoritie. And if Saint Paul did as-
iecte the very Angels to the Gospell which he
had preached, who dare set him selfe by above
them?

Note.

Chapter.xi.

Of the second generall point which is of the wordes of the Masse, and of the diuision of the same into his members, and first of the language of the Masse.

AS concerning the second point, which is touching the wordes of the Masse, we haue to note first, that albeit that it were so, that there were not one onely worde in the whole content of the same, but that it were taken out of the holy Scriptures, and were very agreeable to the same: yet for all that, there are three great and insufferable faulces therein, of the which three the first is commō and generall to all the whole Masse, and euery part thereof: the other two belong more speciall to the sacramentall wordes, but they are notwithstanding altogether manifestly repugnant to the expresse worde of God, and to the institution of the holy Supper. And by that meane this second point doth containe those other three, of which I made mention in the diuision of the same, which are touching the
B iii, language,

Of the Lordes Supper,

language, pronunciation and application of the wordes. As touching the first, it is manifestly against the expresse commaundement of God, in that that he hath expressedly forbidden by S. Paul, that in the assemblies of the Church, there should be neither prayers nor other wordes spokē in a tongue which were not knowne to y^e whole assemblie, if there were not forthwith some one to expounde the same in a tongue which should be well vnderstoode by the whole congregatiō. Now it is so that al that euer is spoken & sung in the masse, is there said & sung in an vnknowē language, at the least, to the greatest part of the people and assistantes, & oftentimes to them al. Whereof it foloweth according to the testimonie of S. Paul, that the commaundement of God is there manifestly violated. Whereupon I doe further conclude, that the masse can not be the supper of the Lord, for so much as he hath plainly commanded that men should set forth the remembraunce of him in the same. Which thing can not be done by vnknown language, but onely by such a language as is vnderstoode of all, as Saint Paul doth sufficiently declare, when expounding the wordes of Iesus Christe concerning this commemoration, he saith plainly, You shall shewe the Lordes death vntil the time that he come. The which shewing cannot be set forth by a language not vnderstoode, but onely by preaching

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Cor. II.

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preaching and doctrine set forth in a language
which may be vnderstoode of all, for so much as
speach without vnderstanding profiteth no more
then though a man spake not at all. For that is
as much, as though he y^e speaketh were donne,
and he which heareth were deafe,

Chapter. xii.

Of the pronounciation of the woordes of the
Masse, and chiefly of those which are called
sacramentall, and what fault there is com-
mitted in the same, as wel against the com-
mandement of God, as against the lawes
Imperiall,

Furthermore, we haue yet to note in the other
point, which is of the pronounciation of the
woordes of the Masse, that albeit that whatsoe-
uer should be there said in a language that should Note.
be vnderstoode of al men, yet for all that, it could
be in no wise sufferable, that any thing should be
there recited with a whispering voyce, & name-
ly the principall woordes, which do properly be-
long to the institution of the supper, and chieftly
those which they do cal sacramentall: the which
they do pronounce with so soft a voice, as they
can not be heard of any man, no not of those
which are neerest the priest which pronounceth
them: so farre of are they from being vnder-
stoode

B iiii,

stoode by all the assemblie. Wherein they fall a
gaine into the first incomuence that I haue
already touched. For be it that they speake with
a loude voice in an vnknown tongue, or with a
softe voice, in a known tongue, in sort that he
is not heard at all, or els that mē can not vnder-
stande the wordes, the one sort is euen as good
as the other. This notwithstanding, they do com-
mit both the faultes in all their masses; chiefly
in their cannon and in many other pieces, and
namely in those, the which because of the same
they do call the secrets. For beside that, that the
language of them is vnknowē, at the least to the
greatest part, they adde thereunto also the pro-
nunciation so soft, & so secret, that hardly there
is any man that may vnderstand one only word
thereof, as I haue already said. This thing is
common to all Masses, as well high as lowe.
For they haue these two sortes, the which they
do so distinguish according to the pronuncia-
tion which they vse in the same. They call high
masses, those which they say with song, because
that they speake and crie more loude in them.
Yet are they greatly to be blamed in the very
same, that they sing, in so much as they doe vse
such songs as doth greatly hinder the vndersta-
nding of it, euen to those which could otherwise
vnderstand the wordes and the language. For
how many notes do they put oftentimes to one
syllable,

high mass.
is.

fillable, from whence it commeth to passe that
 they make the woordes and the pronounciation
 of them so long, and doe make so great di-
 stance from one fillable to an other, that men
 forget the first before they be come to the last, &
 namely whē they do sing in set Musick: Ther-
 in it appeareth plainely, that the song of the Ro-
 maine Church hath bene vsed more to feede the
 bodily eares, then the soule and the spirit, and to
 serue men for delectation and pastime, as doe
 their belles, and their organs. For there is al the
 profite which commeth of them, which consisteth
 in sound which vanisheth in y^e aire. Againe,
 they call lowe Masses such as are not said with
 song, but onely with a soft voice. And albeit that
 there be very fewe which can vnderstande any
 thing of it throughout the whole masse, yet not
 contented therewith, they do also speake it more
 softly, when they come to their secretes and to
 their Cannon, and therein they doublely trans-
 gresse, not onely the lawe of God, as I haue al-
 ready proued by the testimonie of S. Paul, but al-
 so the humane and Imperiall lawes. For the
 Emperour Iustinian, which reigned about the
 yere 528, did make a lawe expessedly for that
 point, the which he grounded vpon the sentence
 of S. Paul, which I haue already alleadged, take
 out of his first Epistle to the Corinthians. The
 same lawe commaundeth all ministers of the
 Church

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Church to speake so loude and so plaine, especially in the administratiō of the Sacraments, that all the people may heare and vnderstande it, and make answere, So be it, to that which shalbe there spoken. We doth not commande the that they should speake in a language vnderstoode of al men, for so much as yet at that time they did alwayes so according to the example of the auncient Church: but onely so to speake and pronouce, to the end that they might be the better vnderstoode of all men: the which thing had bene to no purpose at al, if speaking in such sort, the speach had not bene knowen and vnderstood of all men. Wherefore in commanding the same, hee presupposeth that which already was, to witte, that the language was knowen and vnderstoode of all men. Seeing then that in that respect the masse is repugnant to all lawe as well diuine as humaine, in deede if there were none other but this onely point to be blamed, we haue iust cause to cōdemne it, and to require reformation of the same.

Chapter. xiii.

Of the application of the Sacramentall words in the Masse, and whether they should be spoken either to those which do there assist, or els to the bread and to the wine of the same, and whether the signes of the sacraments

craments may be the signes of them or no,
beside their true and proper vse.

TH E last point of the same very purpose,
which concerneth yet the wordes of þ masse,
is, that beside that which I haue already shewed
to be worthy of blame in the pronounciation of
them, there is yet this very foule faulte, and con-
trary to all reason, to witte, that in steade of de-
claring the wordes of the supper to the people
assistent at the masse, and in speaking them vnto
them, to cause them to vnderstand them, to the
end that they should be taught by them, accor-
ding to the cōmaundemēt which the Lord hath
giuen by Saint Paul, they speake them to the
bread and to the wine which are vpon the Altar,
and do pronounce them ouer them. And there-
fore the priest is turned towarde them, & hath
his backe towards þ people, to whom he should
speake, and deliuer his wordes to teach and in-
struct them in the vnderstanding of the doctrine
belonging to this sacrament, and in the myste-
ries and secretes which it containeth. But in
steade of doing this, he representeth them to the
people by gestures, countenances, and diuers
ceremonies, and oftentimes by so foolish and
doubtful countenances, as are those of a very
Jugler. Therefore I know not for what cause
a man may not saye as well of a Priest, that he
goeth

Of the Lordes Supper,

goeth to doe, as well as to saie, Masse. For he hath there as much to doe as to saie. For the like cause, men might as well say, Let vs go to see, as well as let vs go to heare masse. For the assistance doe there oftentimes see more then they do heare, & namely in þ lowe masses, where in they do plainely declare, that they do very ill vnderstande, both the nature, and the vse as well of the word of God as of the Sacraments. For the word whereupon they are groundes, is nowhere set forth to be spoken to the signes thereby of, but to those persons to whom both the one the other should be administred, to witte, as well the worde as the signes, or otherwise the sacramentes should be no sacraments. For they are no sacramentes being out of their proper vse, for so much as they are onely ordeined thereunto. And therefore, the water is not the water of Baptisme, nor a signe, nor consequently the sacrament thereof, but so farre forth as it is ioyned with the word of Iesus Christ, by the which it is dedicated and cōsecrated to that vse, and so being applied to those persons, which men doe baptize, according to his commandement. The very like is of the bread and of the wine of the supper. For they can no more be þ signes thereof, then may the water of baptisme, if being ioyned together with the word of Iesus Christ, whereby they are dedicated and consecrated to be

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tion.

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Matt. 28.
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he his sacrament, they be not giuen and distributed to those which should bee partakers of the same: as it doth appeare by the expresse wordes of Iesus Christe, in that which he saith of both the signes, Take ye & eate ye. Likewise, Take her ye and drinke all ye. For it is playne that these wordes may not be spoken either to the bread, wel to the wine, but onely to those persons which for might vnderstande them, and execute the commandement that Iesus Christ gaue vnto them hereby the same. For the bread and the wine can neither eate or drinke them selues.

Mat. 26.
Mark. 14.
Luk. 22.
1. Cor. 11.
Note.

Chapter. xiiii.

That the wordes of the Supper appertaine not to such as are capable thereof, and what faileth the Romaine priestes doe committe in that behalfe.

This notwithstanding, it is to them that the priest doth speake and deliuer their wordes, do sound not at all to those which do assiste as well at their Masse as at their Supper, the which they do administer seldome times to the people. And the more may they be deliuered also to beastes, for ere so much as they can not vnderstand them, as al- though because the sacraments of the Lord were not ordeined for them, the like may we say of all o- ther creatures, which are not partakers, either of sense

of sense or vnderstanding. Therefore if they
 spoken to others then to such as are capable
 this sacrament, which may vnderstand them,
 may obey to that which Iesus Christ comma-
 ndeth the thereby, it is a meere mockery, when
 by the intent and purpose of Iesus Christe
 wholly ouerthrowen. And if these wordes whi-
 ch containe the commandement that he gaue in the
 supper to all the faithfull, ought not to be addre-
 sed but to those which are capable thereof, the
 very like is of those of the promise, which fol-
 loweth this commaundement. For when Iesus
 Christ saith, This same is my body, and this is
 my blood, and that which followeth, he addresseth
 no more his words to the bread and to the wine
 then when he saith of them, Take and eate you
 but addresseth them to those in deede, to whom
 he speaketh the first. Therefore seeing that
 there is both commandement and promise, and
 that the promise is made, euen to those to whom
 the commandement is given, and that the Lord
 declareth thereby the cause and the ende, for
 which he giveth this commandement, it is equall
 to iudge, that the promise doth no lesse belong
 vnto them then doth the commandement, and
 appertaine not at all to the bread & to the wine.
 From whence it followeth also that both the
 one and the other belong vnto them, & that they
 ought to vnderstand them, and are not spoken

Note.

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they the bread and to the wine; which can not vnder-
stand or comprehend either the one or the other.

Chapter. xv.

Of the office as well of the ministers as of the
Christian people in the supper: and of the
fault which the priestes and the Romaine
Catholiques do comitte against the same
in their Masse.

When then the Lord doth say, Take ye, and
eate ye, and then expoundeth by the pro-
phete which foloweth this commandement, the
cause of the commandement, he admonisheth as
well the ministers as the people, of that which
both the one and the other ought to doe in the
supper. As touching the ministers, their office is
whom aduertise the people both of the commande-
ment, and of the promise, and of that which they
ought to do according to the one and the other,
whom what it is that they ought to attende. And
the office of the people is to be obedient to
which for is commanded them, and to beleue the promise
which is made vnto them. Then if the mini-
sters do not this office, they are sacrilegious, in
as much as they do steale and hide the word of
God fro his people, which is so holy & sacred a
thing. Therefore they may be wel placed among
the false prophets, whom the Lord accuseth by
the prophet Jeremie, to haue stolen his word fro his people.

Jer. 23.

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see well
s. They are in like sorte very open rebels to Je-
Po sus Christ. For seeing that they ought to repre-
sent his person in the administration of the sup-
per and of al sacramentes, it must in any wise be
that they do that which he commandeth them to
do, and that they follow his example. For if they
do other wise and contrary thereunto, they may
not be called the ministers of Iesus Christe but
only by a wrong title. Nowe it is certaine that
he commanded them to do in his remembrance
the very same which he then did. And what is
Note. that he then did? he as minister addressed his
worde to his disciples to whom he administered
his supper, and forthwith distributed vnto them
the signes thereof, which he commandeth them
to take. Wherefore if the priests do not the like
in their masse & in their supper; wherein they
say they do represent as ministers, the person of Je-
sus Christ, they do mocke both Iesus Christ and
his poore people. Nowe it is plaine that in the
masse, they do neither the one, ne yet the other.
From whence it followeth very well, that the
same can not be the supper of Iesus Christ, so
so much as they do so great a wrong therein, as
well to him as to all Christian people. For in
saying and stealing the worde which ought to be
declared vnto them, and in not distributing at
that which is commanded them to distribute vnto
them, they do dishonour Iesus Christe in dis-
obeying

Obeying him: & also do great wrong to his people, in not administering vnto them that which they ought to administer vnto the. And as they use haile in this behalfe, euen so the people doe not in their dutie, if they wil not receiue the word nor the signes, when they are duely and sincerely administered vnto them. For therein they shew them selues rebels against God. And if neither the one nor the other be presented and administered vnto them, and that they care not at al, but are contented to be deprived eyther in part or in full, they yeeld them selues then without excuse, inasmuch as they declare thereby, that they doe not greatly care for the glory of god, nor for his exaltation, and chiefly when they may haue the likeane to haue y right and full administration of the sacraments.

The fault of the people.

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Chapter xvi.

Of the differēce and distinction that the Romaine doctors do make in thapplicatiō of the sacramental wordes of the sacramēts, aswel concerning the signes of them, as the persons which are capable thereof: and of the foundation of their transubstanciati- on which they ground vpon the same.

Seeing the that it is so, it is easie to iudge, howe foolishly and ful of filthie ignorance, the distinc-

Note.

tion and the difference that the Romaine doctours doe make betwene Baptisme and the supper, and their other sacraments, is, touching the applying of the wordes and of the signes to them. For they say that in baptisme the sacramentall wordes are addressed to the person which they baptize, and not at all to the matter of baptisme, to wit, to the water which is the signe thereof, but it is contrary in the supper, for so much as the sacramentall wordes are addressed to the matter thereof, to wit, to the bread and to the wine which are the signes, and not at all to the persons: from whence they do conclude the conuersion of the bread and of the wine into the bodie and bloud of Iesus Christ according to their doctrine of transubstantiation. By meane whereof they doe affirme, that for that cause, the bread and the wine consecrated after their maner, are no more bread and wine, but are the very body and bloud of Iesus Christ, and the holy Sacrament of the altar and of the supper of the Lorde, yea euen out of the accion and vse of the sacrament: That which thing they dare not affirme of the water of the baptisme. For albeit that they haue blessed and consecrated it after their maner, and that they doe reserue it in their fonts for the vse of baptisme, and that they doe pronounce the sacramental wordes thereof in the administration

Note well.

yet for al that they hold it neither for sacrament,
 nor for signe of baptisme; but in the very accion
 and vse thereof, to witte, when it is applied to
 the persons that men doe baptize. But if they Demanded
 graunt vs this point concerning baptisme, why
 make they so great difficultie to graunt vs the
 same concerning the supper? For haue they
 moze expresse commandement of Iesus Christ
 to administer the water in Baptisme, then the
 bread and the wine in the supper, which are the
 signes? I say yet further, that it is so, that they Note the well.
 haue a moze expresse commandement to distri-
 bute the bread and the wine of the supper, then
 to administer the water of the Baptisme. For
 where is it that they shal be able to find that Je-
 sus Christ hath said so expressely of the water of
 Baptisme, Take ye, baptize ye, and be ye bapti-
 zed, as he hath plainly spoken of the bread & of
 the wine of the supper, Take ye, eate ye, Take
 ye, drinke ye, yea euery one of you. And to whō
 did he speake these woordes following, to wit,
 This same is my bodie, & this same is my blood,
 but euē to those very men to whom he spake
 these woordes going before, as I haue already decla-
 red, & to whom he gaue commandement to eate
 the bread and to drinke the wine, which he brake &
 distributed vnto them for signes of his body and
 of his blood?

Chapter xvii.

Of thappling of the sacramentall wordes to
the signes of the sacraments and of the co
secration of them,

They may not then at all alledge, that they
better agree with þ matter of þ bread and
the wine in the supper, then with that of the wa
ter in Baptisme, and þ it hath not equal respec
to the persons, aswell in the one sacrament as
Note well. the other. Wherefore to speake properly, they
must be referred in both the sacraments aswel
þ signes as to þ persōs, to whom they ought
be administred, but it is ever in the respect of the
persōs. For it should be to no purpose that they
were pronounced in secret, and in their absenc
For that should be more like to a charme & a
enchantment, then to a sacramēt. For the ma
Note wel. ter which is taken for the signes in all sacra
ments, cannot be the signes, if the same be not
dedicated and consecrated thereunto by the
worde of God, by the which they are made he
ly and sacred signes, where as befoze they were
but simple and common matter. And therefore
Example. there is so great difference betweene that that
it was, and that that it is after that the worde
added unto it, as there is betwene a piece of sil
uer befoze it be stamped, and that that it is after
the coynning thereof hauing imprinted in it the
mar

marke of the pꝛince, the which gyueth vnto it
 his estimation and value: It hath also like dif-
 ference, as hath the waxe, whereof men make a
 seale, before it be pꝛinted, and after that it is
 pꝛinted hauing receiued the forme by the Im-
 pression of the seale, it is then no moꝛe simple
 waxe as before, but the true seale of the pꝛince.
 For that cause the rod the which Moyses held
 in his hand, keeping the sheepe of Iethro his
 father in law when God appeared vnto him in
 the bush, is afterwarde called the rodde of God;
 when God had commaunded him to vse y^e same
 in his ministerie, and in the miraculouse works
 which were done by the same. And in this sorte
 must we vnderstaḡ that which Saint Augustine
 said speaking of baptisme, The word is ioyned
 to the element, and it is made a sacrament. He
 vnderstandeth by the element the water of bap-
 tisme, the which is dedicated to be the signe
 hereof by the worde which is ioyned vnto it,
 the which is not ioyned vnto it, but to be vnder-
 stood of those vnto whom it belongeth, and
 we vnderstand by the same to what end it is
 ioyned to the signes. And albeit that the li-
 tle childꝛen can not vnderstand it in their bap-
 tisme, as those which are of greater age doe, yet
 by all that the same is not wrong applied, in
 as much as it may be vnderstood as well by
 their Godfathers and Godmothers, as by
 those

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Exod. 3.

Aug. in
 Joh. Mon
 13.

Note.

those which doe present them and assist at the same
 baptisme, for so much as it is not founded onely
 vpon the person of the infants, and vpon their
 faith, but also vpon the faith of their Godfather
 and Godmothers, and of the whole Church, in
 as much as it is grounded vpon the alliaunce
 that God hath made with the faithful, because he
 hath also comprehended in the same, their chil-
 dren, saying that he would be their God and
 God of their children. Wherefore seeing þ
 baptisme is the sacrament thereof in the Christian
 Church, as the Circumcision was in the
 Church of Israel, the children of the Christians
 are no lesse capable of Baptisme then were those
 of the Jewes of circumcision, forsomuch as there
 is one very foundation and one very reason in
 them both touching this point. And therefore
 such is the consecration which is done to the
 water in baptisme, whereby the same is con-
 secrated to that vse. We then see here, how
 that the worde whereupon the same is ground-
 ed, hath aswell relation to the matter of bap-
 tisme in respect of the blood of Christ, according
 to the testimonie of Saint Augustine, as haue
 those of the supper to the bread & to the wine, in
 sort that þ water is no lesse consecrated by this
 meane to be the signe of baptisme, then is the
 bread & þ wine in þ supper to be signes thereof.
 For a man may say in very trouth thereof, that
 sam

ene. 17.
 l. 13.

Note.

the same that Saint Augustine hath said of the wa-
neler of baptisme. For there is like reason in both,
thein as much as there is none other meane, wher-
ther y the matter which is taken to be the signe
h, of the Sacraments, may be dedicated and con-
unccrated to that vse, otherwise then by the word
se of God, whereof they are signes and sacraments.
ch Beholde here then that which the auncients did
d th all here properly, Consecration.

Chapter xviii.

th Of the chaunge and conuersion of the signes
ian of the sacraments into the thing signified
th by them, according to the vsage of the
hos auncient Church, and of the doctors of
her the same,
n in

th **A**ND when they speake of the chaunge & con-
con uersion of the signes of the sacraments into
ow the thing which they do signifie, they doe vnder-
our stand this chaunge of the vsage of them, for the
bay which cause they doe also chaunge their name,
oin taking the name of the thing which they sig-
naifie, in contemplation and in respect of this
e, chaunge of the vse, and not at all of the chaunge
th of one substance into an other, to wit, of the
th substance of the signes, into that of the things
eo which they doe signifie. For if there were such
th chaunge of substance, by the vertue of the

Note well
this.

sacramental wordes and of the consecration of
 the signes, it should necessarily then come to
 passe, that the same should be in al sacraments, and
 not moze in the one then in the other: for soe
 much as there is none at all that may be sacraments
 without consecration and without sacramentall
 wordes, and they haue al this common
 together, and the like reason is in them all, con-
 cerning this point. Wherefore the Romayne
 transubstantiators haue no ground of reason
 to affirme that there is moze transubstantiation
 in the supper, by chaunge of the substance of the
 signes, into the thing signified by the vertue of
 the consecration and of the sacramental wordes
 then in all the other sacraments. And therefore
 if they would that we should beleue them, they
 must then proue their sayings by other testimo-
 nies then them selues, for so much as they do
 ouerthrowe the whole nature of sacraments by
 their doctrine. For the bread and the wine of
 the Supper, can not be made the signes thereof,
 but onely by the vertue of their consecration
 and of the sacramentall wordes by the which
 they are consecrated to that vse. For as we haue
 already heard by Saint Augustine, the wordes
 must be alwaies ioyned to the element, before
 that it may be made a sacramēt. Now it is there-
 then ioyned, when the bread and the wine which
 are taken of the elements of this world, are ap-

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on. applied to the vse of the supper, and this applicati-
 on is made by the consecration and by the sacra-
 ments, mental wordes, when they are pronounced and
 so declared in the administration of the Supper
 in the same sort as Iesus Christ did pronounce
 and declare them, and commanded the same to
 be done according to his example. Behold then
 conhere al the conuersion and all the transubstan-
 tiation which may be in the supper, as well as in
 the other sacraments.

Chapter xix.

Whether euery chaunge carry with it conuer-
 sion of one substance into another: and
 what difference there is betwene chaunge
 and transubstanciation: and of the double
 chaunge of the signes which should be re-
 quired in the supper, if the doctrine of trās-
 substanciation were true.

AND therefore when the auncient doctors did
 speake of chaunge and conuersion of the
 signes into y^e same, they vnderstood none other,
 as I haue shewed and proued very plainly, and
 by good testimonies of the auncient doctors the
 selues in other treatises of mine. For euery
 chaunge and euery conuersion of one thing in-
 to an other carieth not with it at all transub-
 stanciation of one substance into an other. For
 there may be chaunge, without conuersion of
 sub-

substance. But conuerſion of ſubſtance can not
 be without chaunge. We may then ſay y^e where
 there is tranſſubſtanciatiō by conuerſiō of ſub-
 ſtance, there is there chaunge. But there is not
 alwaies tranſſubſtanciatiō and conuerſion of
 ſubſtance, where there is chaunge. Wherefore
 there is as great difference betwene chaunge
 and tranſſubſtanciatiō, as is betwene the general
 and the ſpeciall. For chaunge is the generall which
 comprehendeth vnder it tranſſubſtanciatiō, but
 tranſſubſtanciatiō doth not comprehend in it
 chaunge, ſo ſomuch as his ſignification is more
 ample (as that of chaunge, of tranſmutatiō and
 of conuerſion) then that of tranſſubſtanciatiō.
 For, all theſe names do cōprehend other kindes
 of chaunge and of conuerſion, then of one ſub-
 ſtance into an other. For as there is chaunge of
 ſubſtances, ſo is there alſo chaunge of accidents,
 to witte, of qualities, of time, of places, of habits
 and ſuch other like thinges, according to their
 natures, and to the predicaments vnder y^e which
 they are comprehended, as the Logicians diſtin-
 guiſh them. Our regeneration is not without
 chaunge, which is wrought in our own perſons.
 But it is not at all by conuerſion of y^e ſubſtance
 of our bodies nor of our ſoules into others, or
 into any other ſubſtance, but it is in qualitie,
 which is, from vice into vertue, by the chaunge
 & renewing of the olde Adam, & of the olde man
 into

regenera-
 on.

into the new. And therfore if there be any chaunge
 upon the supper, touching the matter of the signes
 of substance thereof, it must then be considered of what kind
 this chaunge is, and in what predicament it must
 be sought, if we will speake as becometh Logi-
 cians, and if there be chaunges, either of sub-
 stance or of qualitie, in asmuch as the matter of
 the signes thereof is otherwise qualified, when
 it is applied to that vse, then it was before. I
 haue already declared & proued, that there can
 be no more chaunge of one substance into an-
 other, then there is in all other sacraments, be-
 cause of the reasons that I haue already allead-
 ged, taken as well of the nature of them, as of
 the testimonies of the word of God, whereupon
 they are grounded. And if there were such a
 chaunge, it must needes be that it should be in
 2. sortes, to witte, the one, by the which y^e bread
 and the wine should be appointed to be the
 signes of the body and of the blood of Iesus
 Christ: and the other to conuert the substance
 of the bread and of the wine into his body and
 blood, after that they should haue bene made y^e
 signes thereof, by the first consecration, and
 by y^e first chaunge which should haue bene made
 by y^e same. And by this meane it would come to
 passe that there should be 2. consecratiōs, and 2.
 sortes of sacramental words. The first, to conse-
 crate & cause y^e bread & the wine to be the signes:
 and

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Of the Lordes Supper,

and then the second, to conuert them afterward into the bodie and into y^e bloud of Iesus Christ: or else it must be, that the same very woordes should do both at one instant. And if the same myght be done in the supper, there is no reason, why it should not be done also in the other sacraments, for the reasons which I haue already declared, and chiefly in those in the which y^e holy Ghost hath vsed like maners of speech as in the supper. We say thẽ that there is no moze chaunge of the substance of the signes thereof, then there is in those of the other sacramēts, & y^e there is none other at al but in the vse which consisteth in this, that the matter which is taken for the signes of the sacraments, is applied and serueth to another vse, and an other end then his did before that time. And if there be none other chaunge in y^e supper of the Lord, there can then be none other in the masse, if it be his true supper. And if it be not his true supper, it is not then a sacramēt of the Lord, but is rather a kind of magike and of sozcerie.

Chapter xx,

Of the ground of the error of transsubstantiation, & of the absurdities which followe the same, and of the application of the sacramental words to those persons which are capable, and what faith there is there required,

But

Note.

BUt the Romaine doctors, hauing not wel vnderstood þ meaning nor þ maners of speech of the auncient doctors, haue taken them for a chaunge of one substance into an other in stead of taking them for the chaunge which is in the vse thereof. It is no maruaile at all if they be fallē into that errour, seing that they haue so il vnderstood the nature of the sacrament of the supper, that not only they haue conuerted it into a sacrifice in their masse, but also they haue made it a sacrament of the altar, the which they accompt for a sacrament, yea when it is out of þ vse therof. Wherefore seing they know not what the true vse of the supper is, no more haue they well vnderstood what was the chaunge of the signes in the same, in respect of their proper vse. For that cause euen as they haue chaūged their vse into an other wholly newe and straunge, by their doctrine and inuention, euen so haue they found out an other newe sort of chaunge, of the substance of the signes of the supper, into the substance of the thing signified by them, against the doctrine and the vlsage of al the auncient Church. This ignorance and newe inuention hath beene the cause of great and filthie errours and abuses of the transsubstanciation, and of the infinite absurdities that the same draweth after it. We must then first note, in what sort the word is adioyned to the matter of þ signes, to

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to know in what sort the same is dedicated and consecrated to that vse by the same word, according to that which I haue lately alleadged of Saint Augustine, saying, The word is ioyned to y^e element, and it is made a sacrament. And then we must goe on further, to consider howe the same worde is applied to the persons, to whom the sacraments are administred, and for whose cause the matter of the signes and of the sacraments is dedicated and consecrated to that vse whereunto it serueth. For if the word were not ioyned and applied, but onely to the matter of the signes, the which Saint Augustine calleth element, because it is taken of these earthly elements, it should not be conuerted into a sacramēt by the conuersion of the vse whereunto it is conuerted: but should alway remaine in his first qualitie, & should not be qualified, as it is when that it is applied to the vse of y^e sacraments. For God hath not giuē the word to man to declare y^e same to insensible creatures, & to pronounce it ouer thē. For y^e belōgeth to magiciā, sorcerers, charmers, and enchaunters, which doe abuse it cōtrary to the true vse therof. For it is their custome, so to applie their charmes & enchantmēt, & to pronounce thē secretly & with a whispering boice, & to babble & mumble thē without vnderstanding, as also Esay doth witnesse. And therefore Saint Augustine sayeth yet very well, that y^e element

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Esay. 29.
ug. in
ob. Rom.

element is made a sacrament by the word which is ioyned vnto it, not somuch because it is spokē, but because it is beleued. He doth not deny, but y^e the element is made a sacrament by the word, because it is spokē & pronounced, but it is chiefly because y^e men do beleue y^e same word. For men could not beleue it, if it were not declared vnto the which should & ought to beleue it. But his only meaning is, y^e it is not enough to speake & pronounce it, but y^e it must also be receyued by faith. From whēce it foloweth also, that it must needes be y^e it be declared & vnderstood. For otherwise men could not beleue, cōsidering that faith can not be faith wout the vnderstanding & y^e knowledge of the things, which are set forth vnto men by the worde of God. And thereby it *Note.* is easie to iudge, that the word is not of effect in the sacraments, & that they cannot be made sacramentes by the same, if it be not declared to those which are capable of it. For the signes cā not beleue y^e word, wherefore it is not for their cause y^e the word is ioyned vnto them: but in respect of those vnto whō they are administred, to y^e end that they may know what y^e vse of them is, & to what ende they are administred vnto them. For hee that should pronounce the wordes only ouer the signes, in steade of declaring them to the people, to whom the sacramentes doe belong, it should be to conuert the sacramentes
into

into a maner of sorcerie, of charmes and of en-
chantments against the expessed word of God

Chapter xxi.

Whether the Sacraments and their vertue do
depend as well of the persons which doe
administer them, as of those to whom they
are administred,

plie.

answere.

BUt they may replie that if it were so as I
say, according to the testimonie of Saint Au-
gustine, the sacraments, and the vertue and the
efficacie of them should depend more vpon the
faith of thē, to whom thei should be administred,
then vpon the ordinance and the word of God,
whereupon they are builded. Whereunto I an-
swer that so farre it is of from me so to cōclude,
that I say yet further, that they doe not one-
ly not depend at all vpon those vnto whom they
are administred, neither yet vpon the very mi-
nisters which do administer them. If or albeif y
minister were as vnfaithfull as Judas was, yea
thorowly an Atheist, and of the worst conscience
of the world, y notwithstanding the sacraments
which they should administer, should be no lesse
sacraments, then if a very Apostle of Christ, or
some other very holy personage should admini-
ster them, provided that such a minister should
be called by lawful vocation, according to the
order

order which the Lorde hath ordained in his Church, and that he should administer the sacramentes in the very true maner that they haue bene ordeined by the Lorde, without adding or diminishing, changing, disguising and counterfainting in any thing which belongeth to their proper nature and substance. For if their vertue and efficacie should depend of him that doth administer them, in what case should the Church be? For what assurance might she haue, whether the sacraments which are administered vnto her be true sacraments or no, if it were so that their assurance were builded in such matter vpon the faith of her ministers? For shee is not God, which only knoweth the hearts whereby to discern them. Wherefore, if her assurance be not better grounded then vpon the faith of the ministers, it must needs be that she should remaine alway in doubt, for so much as she can not iudge of the hearts of men, nor consequently of y^e faith or vnfaithfulnesse which may be in them. From whence it should folowe, that she should alway remaine in doubt, & consequently that she should not receiue any sacrament in assured faith, for so much as faith is so contrary to doubt, as is trust and assurance. Wherefore they may in no wise agree together. And therefore in such a case, the Church needeth not but to haue a regarde to three pointes. The first is, whether the Lord did

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Of the Lordes Supper,

ordeine the Sacramentes which are set forth vnto her in his name. The seconde, whether hee that doeth administer them, bee called by lawfull vocation to that charge to administer them. The thirde, whether hee doeth administer them according to the ordinaunce of the Lorde or no, or whether hee doe disguise and peruerter them, or whether hee doe administer others in the steade of them. For as there ought nothing to be attempted in the Church without lawfull vocation, euen so the onely vocation is not sufficient, if the charge by her committed, be not executed according to the Lordes ordinance. For albeit that a man shalbe called by lawfull vocation, hee may very well straye afterwarde, and may passe the limittes thereof, and doe cleane contrary to his duetie, but hee shall not bee allowed therein. And therefore it behouech euery man herein to take good heed that hee be not deceiued. For if the Minister doe deliuer any other woorde, then that which God hath reuealed vnto vs in his holy scriptures, and any other Sacramentes then those which the Lorde hath ordained, and in any other sorte, hee may well boaste of his calling, for that shall not at all let, but that hee is a false minister, and a seducer in that behalfe, and that those vnto whome hee shall administer, be not seduced and deceiued by him. For his vocation

Consider
this.

tion may not exempt him, but so farre forth as hee followeth the same, and not at all in that wherein he doeth contrary thereunto. On the contrarie, if he doe administer the woorde and the Sacramentes which hee ought to doe, and in such sorte as the Lorde hath commaunded, his infidelitie and wicked life shall not let; but that which is of God shall bee alwaye of God, and shall alwayes haue his vertue and his efficacy in those which are made capable by him, because that, that which the Lorde hath ordained, taketh his vertue and force of him, and not at all of the Minister which is but the instrument, which of him selfe can doe nothing, but so farre forth as the Lorde shall worke by him. And therefore the Gospell, which Judas preached, was no lesse the Gospell then that which was preached by the other Apostles his fellowes; for so much as hee was called to the same ministerie with them. This notwithstanding, Iesus Christe yet in those dayes sayde that Judas was a Deuill. Hee was then a Deuill and an Apostle both together. An Apostle by meane of his vocation, and for so much as hee dyd execute it according to the charge that was committed vnto him, and a Deuill in respect of his hyppocritie, and of his inuestitie, couetousnesse and malice.

Excellent
instruc-
tion.

Example.

Dir.

If then

Of the Lordes Supper,

If then during the time that he was yet an Apostle, hee should haue administred the supper in such sort as Iesus Christ did ordeine and administer the same, it shoulde haue bene no less the Lordes supper, then if Saint Peter or some other of the Apostles had administred the same. On the other side, if Saint Peter him self, or any other of the Apostles, yea a very Angel, should administer it in that sort as it is at this day administred in the Romaine Church, and should saye masse as the Romaine priestes at this day there doe, yet could it not be the supper of the Lorde, nor acceptable or pleasaunt vnto God for so much as his ordinance is there vtterlyauerthrowen: and in that respect could be no better then if Judas had saide it. We must therefore consider not only the vocation of the ministers, but also the execution of their charge. And whether they doe both agree together, the rest which may be in their person, bee it neuer so vicious, may not hinder the vertue of the Lordes ministerie. But if these thinges be there wanting, namely the second, the case is altered. For if the Treasurer or receiuour of a Prince, doe deliuer fourth false money in steade of good, the officer whereunto he is called, can not make it other then false money, because he doeth not execute the office faithfully, and doth chaunge the good money which he receiueth to distribute by the commaund

A good instruction.

Note.

Example.

commandement of his Lorde, into that which
is not the same that he receiued to bee distribu-
ted. And by this meane they which shall haue re-
ceiued the same, shalbe deceiued and spoiled. On
the other side, although he were wicked and vn-
iust, if he did distribute it good & such as he was
commanded, the same coulde not let at all but
that it should be good, & that they which should
receiue it, should very well make their profite
thereof. So much concerning ministers, & that
which their ministerie may receiue of them. Let
vs now speake of those to whom they are sent.
If they doe administer that which they ought to
doe, their ministry hath his vertue as wel in the
respect of God, as in the respect of them selues.
And as concerning those to whom they do ad-
minister them, they may in no wise make their
profite of it, if they doe not receiue in faith that
which is administred vnto them. For they can
not communicate with Iesus Christe, nor be par-
takers of his graces, the which he communica-
teth to his church, by the meanes of the ministe-
rie, which he hath ordained in the same, without
hauiing faith in him and his promises. Then if
they haue true faith, they doe receiue with the
signes the things signified by the, but if there be
no faith in them, they shall receiue nothing but
that which they may receiue without the same,
but not at all that which without the same they

Consider
this well.

Communi-
cates.

A good
lesson.

note.

August. de
ciuit. dei lib.
21. c. 25. & In
10. Tra. 20.
c. 6.

3. things in
a true sa-
crament.

Example.

may not receiue. Nowe they may well receiue
the signes of the sacramentes without faith, be-
cause that they haue in their bodies and in their
members the instrumentes whereby to receiue
thē. But they may in no wise receiue the thing
which they signifie, because that it is spirituall,
and that they want the spirituall instrumentes,
without the which no mā may receiue them: the
which no man may haue but by the meane of
faith. And for that cause Saint Augustine saith,
that they doe in deede receiue the sacrament, by
the which he vnderstandeth the signes, but not
the thing of the sacrament, which is to saye, that
which is signified by them. For he doth euen in
that sort take the name of Sacrament, when he
so speaketh, as it appeareth by that that he doth
distinguish frō the thing signified by the same.
For the sacrament is not a true sacrament, if it
haue not alway these three things, to witte, the
word of God, and the signes ordained by him, &
the thing which they signifie. All these things
neuer faile in y^e respect of God: but they which
do abuse them, are the cause that it is not a sa-
crament vnto them, in as much as they doe re-
iect through their vnbeliefe, the grace which is
offered vnto them by him. Wherefore the like
happeneth vnto those to whom the sacramentes
are administred, as to mē in respect of y^e Sūne,
the which shineth well for all, but not to all. For
there

there are none but those which haue eyes, that do receiue his light, the which he presenteth to all: but in the meane time, such as are blinde do not receiue it. For they haue not the instrumēt, without the which they cannot receiue it. So standeth it betweene the faithfull and the vnfaithfull in respect of the ministry of the Church, for it presenteth vnto all the benefites of God. And albeit that the faithlesse do not receiue them at all, that notwithstanding the same letteth not, but that the ministry hath alway in it selfe his vertue. But in the meane while it is not ordeined but to be exercised towardes those for whome it was ordeined, or otherwise it should not be a ministerie, and by consequence shou'd not haue his vertue.

Chapter, xxii,

That the signes of the Supper may no more be Sacramentes out of the vsage thereof, the that of Baptisme out of the time of Baptisme,

TO retorne againe then to the point whereupon I was, I cōclude that as the water of baptisme cannot be the Sacrament, nor y^e signe of baptisme, but onely in the administration of the same, euen so is it of the bread and of the wyne in the Supper. For the sacramentall

Conclu-
sion.

D iiii.

wordes,

wordes, both of the one and of the other sacrament, haue no more respect to the matter of the signes, nor lesse to the persons which are capable in the baptisme, then in the supper: as S. Augustine hath very well vnderstoode it. For if he had saide of the supper onely, that the element is made a Sacrament, when the worde is ioyned vnto it, y^e Romaine doctozs might more iustly serue them selues with his testimonies to proue the difference which they make betweene the baptisme and the supper, saying that the sacramentall wordes of baptisme haue regarde, and doe belong to the persons which men doe baptize, and not at all to the matter of the sacrament, which is the water and the signe thereof: and that those of the supper haue regarde and do belong to the matter of the same, to witte, to the bread and to the wine and not to the persons, as they do in baptisme. Whereupon they do conclude, that the bread consecrated by them is no lesse a sacrament, beeing kept in a boxe, pite, or hutch, then when they doe administer it in their supper. And therefore they do alway call it the sacrament of the altar, and the body of the Lorde, and the bodie of God, as well in their pites and hutches, as in the administration of their supper. And we on the contrary, doe saue and proue forth with by the very wordes of Iesus Christe, that if it were so in deede, that the bread

Opinion of
the Roma-
nists.

Conclusiō.

Note this.

bread and the wine should be transubstantiated
into the bodie and into the bloud of him, as the
transubstantiatours do affirme, yet for all that
they can not make the same by their transubsta-
tiation, if that forthw they do not distribute it, &
that they be not communicated, as Iesus Christ
hath done and commaunded. For they can not
do that which he hath done and hath commaun-
ded to be done in that matter, doing the cleane
contrary to that which hee hath done and com-
manded. For the minister can not haue the ver-
tue which the Lord hath giuen to the ministerie
of his Apostles, and of their true successours, if
it be not the very same ministry. Nowe it ap-
peareth plainly that it is not the very same mi-
nisterie, for so much as the ordinance & purpose
of Iesus Christe, is there manifestly and wholly
violated and ouerthrowen. For Iesus Christe
declareth openly by the same, that hee hath not
ordeined the bread and the wine, to be signes of
the holy sacrament, but to the ende that they
should be administred, distributed, and commu-
nicated in the same, according as he hath expres-
ly commaunded, saying, Take ye and eate ye.
Likewise, Take ye & drinke ye. Who may then
beleue that Iesus Christe did giue such power
as the Romane priestes doe there attribute, to
these which do cleane contrary to his so expres-
sed ordinance and commandemēt: For there is

Not.
not

not here question onely of their vocation, but
also of the execution of their charge and office.
For albeit that it were so that the vocatiō were
in all things els very lawfull, yet for all that, do-
ing cleane contrary to the same, that which they
do, may in no wise be allowed by God. And ther-
fore I demande of them, whether they be orde-
ned & called to the ministry, whereof they do so
gloze, either to preach the word of God, and to
administer the supper, & the other sacramēts ac-
cording to the same, as the Apostles and their
true successours haue done before them: or els
to say masse, and to ouerthrowe in the same the
whole institution of the Lord. If it be but to say
masse, and to do onely that which they do in the
same, I can not in that respect graunt, that their
vocation nor the worke which they doe accor-
ding to the same, may be of God. Wherefore I
do againe conclude, that albeit that the doctrine
of their transsubstantiatiō were in the rest true,
yet notwithstanding, it could not haue place out
of the vse of the supper, & their bread and wine
could be but bread and wine, and not at all the
body and the bloud of Christe, except they were
distributed and communicated, accordingly as
he hath expessedly commaunded. And therefore
I saye againe that so farre of is it that the testi-
monie which I haue alledged of S. Augustine,
may establishe the distinction which the trans-
substan-

substantiatours doe make betweene Baptisme
and the Supper (whereof I haue euen nowe Contro-
uersis.) that on the contrary it doeth
cleane ouerthrowe it. For he sayd those wordes,
speaking not at all of the Supper, but of Bap-
tisme, by the which hee doeth plainly declare
that the sacramentall woordes thereof, haue no
lesse regarde to the signe which is appoynted
vnto it, then those of the Supper haue to the
bread and to the wyne. From whence it fol-
loweth, that if for that cause there bee transsub-
stantiation in the one, it is also in the other: for
the sacramentall woordes are no lesse spoken of
the one then of the other, to the persons which
are capable of these Sacramentes.

Chapter. xxiii.

Of the true distinction and difference which
ought to be had betweene Baptisme and
the Supper of the Lord.

Seeing that I haue declared the abuse and the
error which is in the distinction and differ-
ence that the transsubstantiatours do make be-
tweene the sacraments of baptisme & the supper
touching their signes, and the application of the
same, I will touch briefly the true distinction and
difference which must bee put betweene them,
taking

taking the same of their proper nature and vse.
And for the better vnderstanding of it, we ought
first to consider what it is that is comon to them
both, and then what it is that euery of them hath
proper and speciall to it selfe. They both haue
this common and generall, that they send vs to
the death and to the sacrifice of Iesus Christe,
and that they are ordained to the end that by the
meane of them we may communicate with Je-
sus Christe, and may be made partakers of his
benefites. But because that God doth offer vnto
vs diuers graces by him, of the which he would
make vs partakers, he hath ordained two sacra-
mentes the better to represent vnto vs his prin-
cipall graces, the which do comprehend all the
rest. For seeing that by sinne we are dead of spi-
ritual death, we must first receiue that life which
is contrary to that death, as though we should
rise from spirituall death to spirituall life, the
which we receiue of the benefit of Iesus Christ,
who bringeth vs that life, because he hath it in
him selfe, as he him selfe doth witnesse, saying, I
am the way, the truth, and the life. Likewise, I
am the resurrection and the life. For we cannot
attaine to the blessed resurrection and to eternal
life, which wee waite for, but wee must first bee
made partakers of this spirituall life, which Je-
sus Christ by his death & resurrectiō doth bring
vnto vs. And we can not be made partakers
thereof,

that
ings are
among
per to
the sacra-
ments.

good in-
struction.

John. 18. 11

Note this
amplifica-
tion.

thereof; if we be not planted and graffed into him, which is the new Adam, and the new man, and the newe stocke of mankinde, in the which we must be renewed, euen as we haue bene planted and graffed into the olde Adam, and into the olde man which is the olde stocke of mankinde, the which is altogether corrupted through sinne, wherefore we must needes be transported from this stocke into the other, if we wil be transported from death to life. And to bring this transportation to passe, we must die to our olde man, and must rise againe to our newe, and we must spoyle our selues of the first, and clothe vs with the second. And because that we can not finde this vertue in our selues, we must therefore take it of the death and resurrection of Iesus Christ, to the ende that we may be thoroughly renewed and made newe creatures. This grace, and this benefit of Iesus Christe, is called in the holy scripture Regeneration, because that we are regenerated and bozne againe as of newe by him, not bodily, but spiritually. For we haue already bodily life by our first natiuitie, the which wee hold of h stock of Adam. Wherefore we haue no neede of a second natiuitie, the which we do call new birth, & regeneration in respect of this life, the which we haue already, but in respect of the spirituall life, the which we receiue of h stock of the new Adam, & of the new man, as the slippes
and

m. 25.

significa-
tion of bap-
tisme.

m. 6.

ll. 3.

and bꝛaunches which are grafted into a good tree, and as the vine bꝛaunches which receiue their life and nouriture of their stocke. For that cause Iesus Christe is compared to the stocke of the vine, and his disciples to the bꝛaunches ioyned to the stocke, and they which are not at all grafted nor ioyned together with him, are compared to the bꝛaunches that are cut off from the stocke. And therefore that this benefit is represented and communicated vnto vs by Baptisme, and howe wee doe put off the olde man and put on the newe, Saint Paul saith, that by Baptisme wee are dead and buried with Iesus Christ, into his death, and risen againe with him, and planted and grafted, and incorporated into him, and that all those which are baptized, haue put on Iesus Christ. And thus much concerning the benefite of regeneratiō, and of baptism, which is the Sacrament and testimonie thereof, whereby the Lorde witnesseth vnto vs, howe that he doeth renewe and regenerate vs in his sonne Iesus Christe, into a newe life, and doth resourine vs to his image, by the vertue of his holy spirite, and doth adoopte vs by the spirit of adoption, and doth aduowe and receiue vs for his children into his house, which is his Church. For the which cause we are baptized in y name of the Father, and of the Sonne, and of the holy Ghost. Thus much concerning the nature and

significa-

fautes, and very apparant to those which understand what sacraments are, and doe knowe the nature of them, and also that of the body and of the bloud of Iesus Christ, and of the vnion and the distinction of his diuine & humaine natures in the person of him. The first is, touching the maner of expounding the sacramentall wordes of the supper. The 2. concerning the signes of the same, and the abolishing of them. The 3. concerning the thinges that they signifie. For the first they giue to the sacramentall wordes, by Iesus Christ pronounced in the Supper, an exposition altogether newe and strange, which cannot in any wise agree with any kind of sacramental speech, that is in al the holy scripture, like vnto that which Iesus Christ hath vsed in the Supper. For first of a sacramentall proposition, they wil make a natural proposition. By meane whereof they haue already ouerthrowne the nature of the Sacraments. For if I say of the bread of the Supper, This bread is the body of Christ, there is no apparance to take it naturally so, as when I say, Iesus Christ is man, and Iesus Christ is God: but this proposition must be taken sacramentally, forsomuch as we must alwaies take the signification of y^e termes & wordes which men doe vse, according to y^e matter whereof men speake & y^e nature of y^e same. Wherefore if mē speake of natural things,

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the wordes must be taken naturally, but if men speake of spirituall and sacramentall thinges, they must be understoode spiritually and sacramentally. If there be then sundry sortes of sacramental speeches in the scripture, like to that which Iesus Christ did vse in the Supper, there is no reason to take them in one sense in some sacraments, and in an other cleane contrary in some others, for so much as the matter is alwaies sacramentall, and the maners of speache alwaies like. And on the other side, it is a great fault to take the wordes in their proper and naturall signification, when they should be understoode by figure, and that the meaning of them cannot be true otherwise, as they ought to be understoode chiefly for two causes in the speache of Iesus Christ in the Supper, which wordes are at this day in controuersie. The first is because that al other maners of sacramental speeches like vnto this may not be otherwise understoode, nor also diuers others which resemble them. The other is, that if they be expounded otherwise, there followe infinite absurdities, the which do sufficiently declare that such an exposition may not agree with the meaning of the wordes of the Lorde. And that which more is, on which side soeuer the transubstantiatours & their adherentes may turne them selues, they can neuer in any wise expounde these wordes according

according to þ very sense that they would giue them, but that they will bee constrayned to acknowledge and receyue some figure, as I haue very amply declared all these matters in diuers other bookes. I say further also, that they shall not bee able to finde in all the holy Scriptures any maner of speach, which carieth with it transsubstanciation and conuerſion of one substance into an other, like to that that Iesus Christ hath vsed in his supper. Wherefore is it then that they will here disguise and transforme the language of the holy Ghost by a new exposition, whereof they haue neither testimonie nor example in the whole scriptures, namely in the matter of sacraments, where they haue many to the contrarie? For albeit they say they will take the wordes of Iesus Christe simply and according to the letter, Yet for all that they doe it not when they doe expounde the meaning of them according to their doctrine. For Iesus Christe hath not spoken that which they say by their exposition,

Note

Chapter ii.

Of the abolishing of the signes of the Supper, and of the things signified by them: and consequently of all the sacrament by the Romaine Transsubstanciation.

The other fault which is cōcerning y^e signes,
consisteth in that, that by their exposition,
whereby they would establissh transsubstancia-
tion, they doe abolissh the material signes of the
supper, conuerting them into the thing which
they signifie, or at least they do confounde them
both together, whereas they should be distingui-
shed the one from the other. For euen as a sa-
crament cannot be a true sacrament without
the woord of God: no more can it be without
material signes which are ioyned to that woord,
as seales thereof. Now if the substance of bread
and wine were transsubstantiate and conuerted
into that of the body and of the bloud of Iesus
Christ, there should be there no more bread nor
wine, & by consequent there should be no more
materiall signes, forasmuch as there is none o-
ther but the bread and the wine. From whence
it should also folowe, that there should be at all
no sacrament. And so willing to conuert the
signes into the thing which they signifie: they
haue neyther y^e one nor the other. For in abo-
lishing the signes, they abolissh also the thyng
which should be signified by them. For it
can not bee there offered nor communicated
sacramentally, as it ought to be set foorth and
communicated, if the meanes be taken awaye
which the Lord hath ordayned to make vs par-
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Signes
signifying
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nified.

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takers thereof . And for to alleadge that the
signes doe alwaies remaine signes albeit that
they be conuerted into the thing which they
should signifie , because that their accidents do
alwayes remaine whole, the which do there re-
maine for signes: that is not to satisfie y^e ques-
tion and the difficultie, but to make it yet grea-
ter . For as the accidents may not be without
substaunce, no more may they be accidentes of
substances, if they be not agreeable to their na-
ture . For albeit that a man may not see and
perceyue the substances but by their accidents,
it foloweth not for all that, that all accidents do
agree with euery substance , but are attributed
vnto them according to their nature, and distin-
guished as they are: or otherwise al nature should
be confounded in a marueilous cōfusiō of sub-
stances and accidents . And further wee haue
to note, that among accidents there be some
that are so proper and natural to their substance
whereof they be accidents, that they may not be
separated, without corrupting the subiect which
sustayneth them : in sorte that when they shall
be separated, it is no more y^e which it was when
they were ioyned vnto it. And by this meane
the bread & the wine may be no more bread and
wine, if they haue not the colour, & the sauour, &
y^e other qualities which are proper and naturall

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unto them. And if they cannot be that which they should naturally bee without their natural qualities and other accidentes, their qualities and accidentes may much lesse be without their substance.

Chap. iii.

That the bread and the wine of the Supper can not be the true signes of the same, if they do not remayne alway bread & wine in their proper substance and nature: and that the transsubstantiators cannot couer their error with a couer of miracle.

Note well
his argu-
ment.

FROM whence it followeth of two thinges, the one: which is, that the bread & wine remaine alwaies bread and wine, as well after the pronunciation of the sacramentall woordes, as before: forsomuch as they doe alwayes keepe their first nature, as all the senses may iudge, the which are not false: or els it must be that there is some illusion which deceiueth the senses, and that maketh the thinges to appeare otherwise then they are in deede: by meane whereof the signes should be false & not true signes. Wherefore being false they could not be signes of true thinges, for the trouth cannot be represented by a lie, nor the true by a false, forsomuch as there must

must needes be a true correspondance betwene
the signes and the thinges which they signifie.
They must then confesse that the accidents are
wholly without substance and without subiect,
against the whole order of God and of nature,
or els that the accidents of bread and of wine, be
the accidents of the bodie & of the bloud of Je-
sus Christ, and that the same body and the same
bloud are the subiect and the substance of them.
On which side soeuer they will take it, they shal
alwaies fall into marueilous absurdities. For
they may not here alledge miracle, if that they
will not by that meanes ouerthrowe the whole
nature of the miracles of God, as by their doc-
trine they do ouerthrowe the whole order of na-
ture. For as the power of God may not be sepa-
rated from his wilddome, by the which he neuer
employeth his power, but wisely, and keeping
alwaies good order: euen so no more doth hee,
be it that he worke naturally or supernaturally,
but that he maketh that which he hath made, &
that that which is, is the same in deede, that it
is. For if it were otherwise, he should be against
him selfe and against his owne woorkes. And
therefore albeit that he be almightie, yet for all
that he doth not, neither also will he doe, that
the bread and the wine shall be bread and wine,
and that notwithstanding they shall not be at al,
and that they are, & are not at all euen together
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that which they are, and that he would that they
should be. The which thing they should be, if the
bread and the wine of the supper did keepe con-
tinually their former nature, as they do in deed,
and the experience sheweth it: and yet for al that
they should not hold their proper substance,
without the which they could not haue nor keepe
their naturall vertue, as in deede they do hold
it, aswell after the consecration as before. And
if they wil not confesse it, they must then needes
confesse that the naturall senses which God
hath giuen vs, doe deceyue vs, and that the bo-
dily and outward senses doe shewe false things
to the spiritual and inward senses. And if it be
so, there is then the woork of God corrupted,
and his order wholly peruerter. For euen as
wee may not separate his wisdom from his
power, no more may wee also separate his
will, the which wee cannot knowe but so farre
forth as he declareth by his worde. Nowe he
hath not declared vnto vs by the same, that
the bread which should be baked betweene two
hote yrons, should be conuerted into the body
of his sonne Iesus Christ, by the vertue of cer-
taine wordes spoken ouer it, by the priests so
appointed & qualified as they are in the Ro-
maine Church, nor that the same hath euer bene
done, nor that it shall be done: as he hath decla-
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red that his sonne should take vnto him our
flesh, and that he should be conceived in the
wombe of a virgine, of whom he should be borne
and that he should be conuersant, not inuisibly,
but visibly among men. Euen so is it of all
the other articles of our faith. But of that of
Transsubstanciation, there is no one Prophet,
which hath euer prophesied any thing, nor A-
postle, nor Euangelist that euer wrote any thing
in such sorte as the transsubstanciators doe ex-
pound it and set it forth. For this cause the true
auncient Church, and the auncient doctors and
diuines of the same by whose handes wee haue
receiued al the symboles, which the Church yet
at this day vseth, which doe conteyne the Arti-
cles of our faith, haue not set downe any thing
touching this Transsubstanciation, nor no one
of them which doe depend no not in the very
symbole, the which the priestes doe recite and
sing in their masse.

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Chapter iiii.

That the doctrine of transsubstanciation
can not be true, without spoyling of Je-
sus Christe and his humaine nature.

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NOW if they take their second point, where
of I haue lately spoken, they redouble their
faulce, for by that meane, they spoyle Iesus
Christ of the proprieties, without the which his
humaine nature cannot be a true humaine na-
ture, in sort that they giue him a humaine bo-
die, the which altogether and at one time shal
be a humaine, and not a humaine bodie. For it
cannot be a true humaine bodie, if it haue not al
that which is proper to a true humaine bodie,
and without the which it cannot be an humaine
bodie, be it glorified or not glorified. For it must
needes be alway that a bodie be a bodie (be it
glorified or not) and not a spirite: and that it
doe keepe alway his naturall proprieties, with-
out the which it cannot be a true bodie, and
such as God hath created it, and would that it
should be. For euen as the soule of man vnited
to his bodie, cannot be a bodie, because that it
is a spirite, but remayneth alway a soule and
spirite: euen so the bodie cannot be the soule,
because it cannot be a spirite: or els if it be con-
uerted into spirit, it is no more a bodie, as also
the spirite is no more the spirite if it be conuer-
ted into bodie. The like is of the bodie and of
the soule of Iesus Christe, and of his diuine and
humaine nature, of the which euery one of them
holdeth so continually his proprieties, that the
one cannot be that which the other is. For al-
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best that they be vnited together by personall
vniou, yet for all that they remaine alway dis-
tinct in their vnitie, according to their proprie-
ties, and not confused in sort that the one cannot
be the other: wherefore we may not say at all,
that the diuinitie is the humanitie, or that y hu-
manitie is the diuinitie, nor that the one is con-
uerted into the other. For if there were such a
conuerſion, they should no more be that which
they are, but should be chaunged into other na-
tures, which thing cannot be. For God can ne-
uer be but God: Wherefore he can not be con-
uerted into man, but he may well vnite man
to him selfe, as he hath done in the person of
his sonne Iesus Christ. In likewise man can
not be conuerted into God, forsomuch as he
is a creature, & that God which is the creator
of all, cannot be created, but is without be-
ginning as he is without end and infinite: the
which thing can not agree with any creature.
From whence it foloweth that the Goddess
which are created, and that haue had any be-
ginning, are no Goddess at all, but are onely
creatures, or else illusions: And as the sub-
ſtance of God cannot be conuerted into that
of man, nor that of man into that of God,
for otherwise God should not be God, nor
man should not be man at all: Euen so ney-
ther

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ther the one nor the other may be without his
conuenient and naturall proprieties. For if the
humaine nature haue the proprieties belonging
to the diuine nature, it is no more humane na-
ture, but diuine. In like sort, if the body and
the bloud of Iesus Christ haue the natural pro-
prieties which doe belong to the bread and to
the wine, as they haue indeed, if they haue the
qualities, & accidents, & these same effects, they
are not at all the body and the bloud of him,
but bread and wine, remayning alwaies in
their substance with their accidents.

Chapter v.

That the doctrine of transsubstanciatio doth
ouerthrow a great parte of the Articles of
the faith and Christian religion, concer-
ning the worke of the redemptio wrought
by Iesus Christ,

Then euen as the transsubstanciators doe a-
bolish from the supper the true signes of the
same by their transsubstanciacion: euen so doe
they take away the thinges signified by them,
to wit, the body and bloud of Iesus Christ, in
asmuch as they transfigure them into an other
nature, spoyling them of their bodyly proprie-
ties

ties in such sort that they are no more a very
body nor a very bloud, forsomuch as they haue
not their naturall proprieties, but haue those
of the bread and of the wine which should re-
present them, and should not be the thing it
selfe, the which they should signifie. And by the
same meane they ouerthrowe all the Articles
of our faith, touching the incarnation of Je-
sus Christ, and his conception and natiui-
tie, his death, resurrection and ascension into
heauen: for if he haue such a body as they at-
tribute vnto him in their masse and supper, it
is not a true humayne body, in asmuch as it
hath no thing at all of that which is required
in a true humayne body, but onely that which
is proper and naturall to the bread, if it be
so that the bread be conuerted into the same.
From whence it foloweth, eyther that it is not
the same very body which was conceived and
borne of the virgine Mary, and which died, rose
again, and went vp into heauen: or else if it
be the same very body, it was neuer a true
body, neyther in the conception and nati-
uitie, nor in the death, resurrection and ascen-
sion: or else it was afterwarde chaunged, ey-
ther into an imaginative body, or into a spi-
rite, or into God, in sort that it is become infinite
as God, and that it is euery where in his proper
essence

Articles
our faith
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essence and substance as God : or at the least y^t it is in many places at one instant, and that it hath no one qualitie nor quantitie agreeable to a humayne bodie : The which things can in no wise agree with the nature of a true body. And y^t which I do say of y^e doctrine of the transsubstantiators, may be also said of that of the consubstantiators, who albeit they doe condemne transubstantiation as we do, yet for al that they doe constitute a corporall presence of the body and of the blood of Iesus Christ with the bread and with the wine in the supper, which is not greatly different from that of the transsubstantiators, and draweth after it as many absurdities, concerning y^e proprieties of the humaine nature of Iesus Christ.

Chapter vi.

That the doctrine aswell of the transsubstantiators as also of the consubstantiators hath no certayne foundation vpon the wordes of Iesus Christ, and for what causes: and of the chiefe different which is betweene them and vs, touching the presence of Iesus Christ in the Supper.

IT may not then bee that the transsubstantiators, nor also y^e consubstantiators may bragge and gloze as they do, that they haue the expres-

sed worde of Iesus Christe, who sayd, This is
my body: and that their faith of transubstantia-
tion or consubstantiation, is groundd vpon the
expressed and certaine worde of God. For seeing
that their faith doth ouerthrowe the true faith of
the principall articles of the Christian doctrine
and religion, which are very plaine & thoroughly
certaine, it followeth then in deede, that it can
not be a true faith as touching that point: and
by consequent, it cannot bee builded vpon the
word of God. For they may not bragge to haue
it in their fauour, if they do not take it in his true
sense, without the which it is no more the worde
of God, but it is disguised and ouerthrowen.
Now it appeareth evidently, that it is taken in
an other then his owne true sense, when it is ta-
ken in such a sense as ouerthroweth the princi-
pal articles of the Christian faith: which are not
grounded vpon any passage of the holy scrip-
tures that is not well vnderstoode, but vpon so
many testimonies of the Prophetes and of the
Apostles, and so plaine and euident, that there
may remaine no ambiguitie or doubt to those
which do beleue the diuine letters. The which
thing can not bee saide of the doctrine of trans-
substantiation, nor of consubstantiation, which
haue no other ground, but vpon a wrong and
euill vnderstanding & exposition of the wordes
of Iesus Christe, the which doth plainly and

Con-
well
chapter

Take the
worde of
God in his
true sense

Consider
well this
matter.

Exposition
in matter
of sacra-
ments.

Note this.

manifestly appeare to bee contrary to the true sense of the same, for so much as it is impossible to agree it, either with the other maners of sacramentall speache of the scriptures, and with their liuely signification and exposition, or els with the nature, as well of the sacramentes as of the true bodie of Iesus Christe, or of all those articles of the faith, whereof I haue now made mention. For the exposition, which in matter of sacramētes can not agree with all those points, may not be true. On the contrary, that which disagreeeth not at all, but doth very well agree with all these pointes, may in no wise be reiectēd as false. Now we saye that the same of ours doth agree with them very well, in as much as it agreeeth with all other the like passages of the scriptures, and like maners of sacramentall and figuratiue speeches, and with the natures of the sacramentes and of the signes of them, and with that of the body and of the blood of Iesus Christ, and with the articles of our faith. For we are not at all in controuersie with the transubstantiatours, nor with the consubstantiatours, touching the wordes of the Supper, whether they be of Iesus Christe, and whether they be true or no, and whether hee be present in the Supper or absent, and whether his body and his blood be there present and distributed and communicated or no: for wee all agree in all these

these poyntes. But the different is onely in the
maner of the presence and communication, to
witte, whether it bee bodily, or spiritually, and
whether the body and the bloud of Iesus Christ
be there distributed, and eaten and drunken bo-
dily and naturally, or els spiritually, and sup-
ernaturally. We saye, that it is spiritually and
supernaturally, by meane of the reasons which
I haue already alleadged: the other saye, that
it is bodily and naturally, which thing wee can
not graunt them, if wee will not forthwith
graunt them al the absurdities whereof I haue
made mencion, and a great number of other
which folowe their doctrine.

Note the
matter.

Chapter. vii.

Of the adoration of the bread and of the
wine, as well in the Masse as in their pixtes
and boxes, and of the idolatric that there-
in is.

SO much touching the error of transubstan-
tiation, from whence there followeth yet an
other very great & very vn sufferable, the which
I set downe for the seconde, concerning the
matter of transubstantiation, and for the se-
uenth of the twelue, into which number I bring
all the poyntes. This same is, concerning
the worshipping of the bread and of the wine,

Note this
well.

in stead of Iesus Christ the very sonne of God, This is an errour which yet draweth after it many other. The first is, that where the bread & the wine should be distributed in the masse, to those which be there present, as the Lorde hath commaunded that it should be done in the supper, they doe onely set them out to shewe, lifting them vp on high, and causing them to bee worshipped of euery one, as idols, through great superstition and idolatrie: whose like neuer was since the beginning of the world, howe great soeuer the blindnesse haue bene. For as Cicero him selfe witnesseth, there were neuer men that did beleue or thinke, that that which they did eate was God. And there was neuer any people so beastly, which did thinke that the idols & the visible things which they did honour and worship, were really and essentially gods, but onely that they were remembrances and representations. But the idolatrie whereof I now speake, passeth on much further. For it contenteth not it selfe to cause the bread and the wine to be worshipped and honoured as holy & sacred signes, ordeined to be remembrances and representations of the very body & blood of Iesus Christ, but as Iesus Christ him selfe in fleshe and bone, and man and God together. For they affirme, that there is no more bread nor wine, but that that which was bread and wine before the consecra-

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Affirma-
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secration, is really and in deede Iesus Christe
him selfe, which thing may not be, by meane of
the reasons which I haue already alleadged.
From whence it followeth, that the bread and
the wine are there worshipped for gods, & that
that same worshipping is a very idolatrie, and
cleane contrary to the holy ordinaunce of the
Lorde, and to that which he hath sayd and done,
and commaunded in the institution and admi-
nistration of the same. For he commandeth ex-
pressly, to doe that which he did in the remem-
brance of him, and not otherwise. Nowe hauing
taken the bread & the wine, hee did not lift them
vp on high, nor caused them to be worshipped by
his disciples, befoze he did distribute them, but
did distribute them to euery of the, with expresse
commandement, that they should take both the
one and the other, & euen at the same very time,
that they shoulde eate the bread and drinke the
wine, euen as they did in deede. And if this can
not be proued to be done, neither in their masse,
nor in the very supper which they do administer
to the people, there is the lesser reason to reserue
the bread in pyttes, caskets, cupbordes, and such
like, not onely to cause it to bee worshipped as
God, or to beare it about in procession in great
pompe and solemnitie to that very ende, as the
Persians did beare in time past their sacred fire,
but also to coniure the time & the tempestes, and

Notte the
idolatrie

Luk. 22.
1. Cor. 11.

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the Masse
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sacramēt is

Note.

the Devils, and to vse them in such like superstitions, according as it falleth in their fantasie. For as I haue already herctofore shewed, albeit that it were so, that according to their doctrine of transubstantiation, the bread were chaunged into the bodie of Iesus Christe, yet for all that, it coulde not haue place out of the vse of the Sacrament, by meane of the reasons that I haue already yelded. Nowe it is very true that there is no vse there, where the Sacrament is not administred: and that it is not administred there where it is not distributed with the woorde, to those which are capable of it. And if they doe applie the signes thereof to any other vse then to the same, for the which they are ordeyned, that vse is not lawfull: wherfore it may not bee taken for an vse, but shoulde bee reiected as an abuse, manifestly contrary to the woorde and ordinaunce of the Lorde. And on the other syde, if this abuse were not so great, yet so is it for all that, that this worshipping of the bread and of the wyne, and of their holy hostie, can not bee without putting them alwaye, which doe worshippe them, in great daunger of Idolatrie. At the least it can not bee done in fayth, for so much as it must needes bee that the worshippers remayne alwaye in doubt, touching the consecration of the priestes, for so much as according

according to their doctrine, there is no transubstantiation, if the intent to consecrate be not joined with the pronounciation of the wordes: and that there is no man that can iudge and bee assured of the purpose of the priestes, no more then they can of their sayth, onely God excepted, which knoweth the heartes. Wherefore either they put them selues in daunger to bee idolaters, according to their owne very doctrine, worshipping the bread and the wyne, in steade of the body and of the blood of Iesus Christe: or els they must needes worship them with condition, the which can not bee voyde of doubt. From whence it followeth, that it can not bee in sayth, but onely in opinion: and by consequence it is sinne, seeing that whatsoever is not of sayth, and without the same, can not please God, but is sinne. Rom. 14.

Doctrine of the necessaries

Note the argument

Chapter, viii.

Of the diuision of the signes of the Supper, and of the Sursum corda of the Masse, and of the signification of the same, and whereunto it serueth at this present.

AND on the other side, seeing the Lord hath ordeined 2. signes in this sacramēt, the one may

¶ iii.

not

of the
be bio-
ed and
ane ouer-
lowne.

ofurditie.

not be separated from the other, but that his ordinance is there violated and ouerthrowen, contrary to his intent and his expresse commandement. Now so it is, that the wine appointed to be that signe of the bloud, is separated from the bread which is appointed to be the signe of the body, not onely when the bread is reserued in their pixes & boxes, all alone without the wine, but also in their supper, which they administer beside their masse, to them whome they call the Lay people. From whence it foloweth that this bread is not at all the sacrament of the supper, for so much as it is not applied to his true vse, according to the intent and expresse commandement of Iesus Christ, but cleane contrary. And if it be not a sacrament of the supper, it can not be an other sacrament. For Iesus Christ hath not instituted any other, to y^e which he hath appointed the bread for a signe, but only this. And if it be not at all a sacrament, how may it be the body of Iesus Christ, & Iesus Christ him selfe, God and man? yea, in so many places at one instant, as there be boxes, pixes, cupboards and caskets, in the which this bread is reserued and kept as a relique? Therefore I would gladly, that the transubstantiators and Romaine doctors should well consider, in all their worshipings that they doe to this bread, bee it in their masses, or in their pixes, cupboards and boxes, or in

Demande.

or in

or in their processions, to what purpose a litle
 before they do lift it vp in their masse, to cause it
 to be worshipped, they say and sing, Lift vp your
 heartes, which is as much to say, Sursum corda.
 For it is an exhortation to the Christian people,
 taken of the true ancient Church, whereby the
 ministers did admonishe them, which should cō- Consider
 municate at the supper, not to stay them selues this.
 and rest vpon the visibler signes of the same, but
 that they should lifte vp their heartes and their
 mindes on high, to heauenly and diuine things,
 represented by them, and to the Lorde which on-
 ly can communicate those things, and will bee
 serued and worshipped in spirit and truth, as he
 him selfe witnesseth, and not in visibler and cor-
 ruptibler things, nor in things base and earthly.
 For if the time be come, that he will not be any
 more worshipped, either in Ierusalem, or in the
 mountaine, no more will hee be worshipped be-
 tweene the handes of the Romaine priestes, nor
 in their masses and boxes, cupboards, pixes, and
 caskets. For that cause after that this exhorta-
 tion, Sursum corda, was giuen to all the assis-
 tantes, they answered, Habemus ad dominum,
 which is to saye, we haue them vp to the Lorde,
 to witte, the heartes, the which they were exhor-
 ted to lift vp on high. For the same was spoken Not.
 in a tongue vnderstoode of al. But to what pur-
 pose serueth it now to sing in the masse, Sursum
 corda,

corda, before the poore people, and the ignorant, which knowe not what men saye vnto the, neither do they vnderstand at al the exhortation which is giuen vnto them, for so much as it is deliuered in Latin, and not in their owne language: And although that it were deliuered vnto them in their owne language, saying, Lift vp your heartes on high, it coulde not serue them, but onely to make them lift them vp to the handes of the priestes, which holde and lift vp their hostie and their cuppe, euen as hye as their pixtes & boxes, wherin they holde their holy hostie inclosed, & no hygher at all. For seeing that they doe teache them there to seeke God & Iesus Christe our Lorde, they neede not to lift their heartes moze high to worshyppe him in spirit and trueth, but rather that they doe abase them to the earth, where they shewe them their visibible god, whereupon they thinke and rest. Wherefore they may very wel boaste the selues, that they haue a god which they see, and hee seeth not them. But as for vs, we knowe no God created nor visibible, but onely hee, which hath created all things, and is not him selfe created, and which is eternall and inuisible, the which doeth very well see vs, albeit that we see not him at all, for so much as his diuine nature can not bee seene. And albeit that hee made

etc.

consider
theOur God
is inuisible

made him selfe visible in his Sonne Iesus Christe, in whome hee hath declared him selfe, yet for all that, Iesus Christ would withdrawe his bodily presence from this visible worlde, to the ende that wee shoulde not seeke him any more in this base territorie, nor in corruptible things, but that wee shoulde seeke him in the heauens, where hee is at the right hande of the Father, to worshippinge him there in spirit and traueth. For hee will not bee worshipped with any other worshippinge then that, wherewith hee hath taught vs, that God must bee worshipped, seeing that hee is the cause for the which hee is worshipped, for otherwyle it should not be lawfull to worship him, seeing that that honour appertaineth to none but to God onely.

As in this
ble worlde

We must be
worshipped
in spirit &
truethe.
John. 4.

Chapter. ix.

Of the auncientie of transubstantiation, and of the worshipping and keeping of the holy Romaine hostie, and of the feast and procession which is dedicated vnto it,

L Et them not then finde it straunge, if we doe not beleue the at all, when they say vnto vs, Lo here is Christ, yea there is Christ: behold, he is in the wilderness, or in the closets. For Iesus Christ doth not giue vs testimonie of such a presence

The very
words of
the Lord.

presence of him in his Church, neither of any such comming of his from heauen but in deede giueth vnto vs one cleane contrary. No more may they also alleage vnto vs in this behalf the authoritie of the auncient Church, nor of the auncient doctours, nor the auncientie of their religion, touching such worshipping, reseruatiō, and keeping of the bread, & of their holy hostie. For the auncient Church hath at the least continued vpon the point of a thousand and three score yeeres, before that the doctrine of transubstantiation was brought into it, receiued and approued by the councel, in such sort as the Romaine Church hath holdē it ever since, to witte, from the time of the Pope Nicholas the second, and afterward of Gregorie the seventh, about the yeere 1074. But this was not done at all without contradiction of many, which coulde not profit at al, forsomuch as they were oppressed by the authoritie of the Romaine Popes, and of y^e multitude of their adherentes. The custome for all that, was not in the same church, to keepe the bread in cupboards, boxes, and pixes, before the time of Honorius the third, who ordeined it about the yeere 1226. that hee was in the Romaine Chaire, nor also to beare it in solemne procession, and to dedicate a speciall feast to it, vnto the time of Pope Urbane the fourth, who ordeined that feast, which commonly is called the

transubstantiation
brought into
the church
about the
yeere 1060.

Nicholas
the second.
Gregorie
the seventh.

Honorius
the third.
1226.

Urban the
fourth.

the feast of God, or of the holy body of God. Be-
 holde then the antiquitie of the religion which
 followeth such doctrine and such maner of do-
 ings, and as touching the principall authours,
 vnto the which it may be ascribed. And thereby Note we
this.
 euery man may knowe, what faith they ought
 to giue to the trāssubstantiatours and Romaine
 doctours, which affirme that the Romaine reli-
 gion which they at this daye doe followe, is the
 religion of the true auncient Church, and that
 they haue receiued it of Iesus Christ, and of his
 Apostles, and is come euen to them, from hande
 to hand by a continuall succession. Men may al-
 so iudge by the very same, which were the Apo- Romaine
Apostles.
 stles, from whom they receiued such doctrine, &
 such ceremonies, superstitions, and idolatries,
 and what iniurie they do to Iesus Christ and to
 his Apostles, and to all the auncient Church, in
 abusing, as they doe, the name and authoritie of
 them; to giue a more faire shewe to the inuen-
 tions of men, and the more to cōfirme the peo-
 ple ignorant in their errours and abuses. For as I
 haue already declared, the whole ancient church
 and the true doctors of the same did not knowe
 any such transubstantiation, as that of the Ro-
 maine Church, which is at this daye, nor any o-
 ther conuersion of the signes of the sacramēts
 into the thing which they signified, but onely in
 respect of the vse of them, as I haue already de-
 clared.

clared. And therefore it had also no such worshipping and keeping of the bread and of their hostie, as is that whereof I haue now spoken,

Chapter. x.

Of the sacrifice of the Romain Masse, and of the building of the same vpon the transubstantiation, and of the onely sacrifice of Iesus Christ, and of the contrarietie that is betweene the same and that of the Masse,

I will not nowe byng forth anye more proofes, wherewith the better to cōfirme that which I haue already sayde of all these things, because that I haue sufficiently written of it in diuerse other bookes, and that I did not determine for this present, but onely to touche and handle them brieely and summarily. And therefore I will now come to the eight point, which is concerning the sacrifice of the Romaine priests in their masse: the which dependeth also of the transubstantiatiō, and hath his foundation vpon the same. For if they did confesse that the bread and the wine did remaine alway bread and wine in the same, they durst not affirme nor saye, that they do offer vnto God bread and wine in sacrifice for the remission of sinnes, & the redemption of

point.

Note this
minning.

of soules, as well the liuing as the dead, as they
boaste them selues to doe daily in their masses.
For, for the first, seeing that according to the tes-
timonie of the Epistle to the Hebrewes, there
is no sacrifice offered for the remission of sinnes,
without shedding of blood, they can in no waies
make sacrifice of bread and of wine, for so much
as it shoulde bee without sheading of blood.
And then what reason should they haue to offer
to God bread & wine for y^e redemption of soules,
and for the saluation of man? and of what ver-
tue and efficacie might such a sacrifice be? And
therefore, seeing that they would conuert the
Sacrament of the Supper into a sacrifice,
and transforme it into a Masse, they must in
deede forthwith transubstantiate the bread
and the wyne, into the bodie and into the blood
of Iesus Christe, to the ende that by that
meane they might afterwarde offer them in sa-
crifice, for the remission of sinnes, and for the
redemption of soules, and not onely for the ly-
uing, but also for the dead. Wee may not then
greatly marueile if that they doe fight strongly
and assuredly to mainteine their transubstan-
tiation: without the which they are neuer able
to mainteine their sacrifice: without the which
also their purgatorie would yelde them a very
barren reuenue, with all their other inuentions.

But

Consider
well this
point con-
cerning
sacrifice.

Demande

Note this
cunning.

Note this
combat.

Note the
institution
of the Lord

matter
of great
weight.

Jesus
Christ the
priest, sacri-
ficer, sacri-
fice, temple
and altar.

But what foundation haue they for this sacrifice, I do not say in the institution of the supper of the Lorde onely, but also in all the holy scriptures? For, for the first, we do not reade at all, that when Iesus Christ did institute and administer the supper, he did in any wise offer in sacrifice, either the bread or the wine, which hee ordeined to be signes of the same, nor in like sort his bodie nor his bloud. For it is not in the supper y he did offer the really in sacrifice to God for man, but vpon the crosse. For the whole scripture maketh no mention of two sacrifices of Iesus Christ, for the redemption of man, but of one onely, which is so perfect that he needed not to make it but onc time onely, and it could not bee offered by any other then by Iesus Christ him selfe, the very sonne of God, which onely is the priest, the sacrificer, the Sacrifice, the Temple, and the Altar: and the same may in no wise be reiterated by any creature, seeing that it is of vertue eternall and of deserte infinite. For this cause the sacrifice of the masse can not stande with this, but it must necessarily be that y one of the other be abolisshed, to giue place to one onely, seeing that there is but one which is full and perfect, and there may none other be had: seeing then that the same of Iesus is such an one, it abolissheth all the others.

Chap.

Chapter xi.

Of the difference that the Romaine doctors do put betwene the bloudy sacrifice & the not bloudy of Iesus Christ, & in what sense the auncient doctors of the Church did take both the one and the other, and did call the supper by the name of sacrifice: And of the things which were obserued in the assemblies of the auncient Church.

It may not be then, that the Romaine sacrificers doe lay before vs 2. sortes of sacrifices of Iesus Christ, for the remission of sinnes, to wit, the one not bloudy, that is to say, without shedding of bloud, the which he offered in the supper, and the other bloudy, to wit, with shedding of bloud, the which he offered vpon the crosse. For by what testimonie of the Scripture will they moue this first sacrifice which they terme, not bloudy, vpon the which we are in controuersie with them, and of the which they say that they be sacrificers, and successors of Iesus Christ in that behalfe: For we doe not disagree with them at all, as touching the second. And concerning the first, wee will not make any difficultie to graunt them that the auncient doctors of the Church, and the auncient Church which followed their doctrine, haue indeede called the sacrament of the supper, sacrifice, in that sense that

Bloudy
not bloudy

Note this.
Demande.

Rom. 5.
undry sa-
crifices.

Rom. 12.
Psal. 50.
Heb. 13.

Ancient
celebration
of the sup-
per.

Not sacrific-
es propi-
atory.

The whole
life of christ
was a per-
petual sacri-
fice.

the holy Scripture calleth the same name the
woorke of the preaching of the Gospel, by the
which the true ministers thereof bring men vn-
to God, as though they did offer men vnto him:
and as it doth call also the mortification of the
Christians, whereby they offer them selues vnto
God for liuing and reasonable sacrifices, and in
like sort the prayers, thanks giuing & the almes,
because that al these things were done auncien-
ly in the supper. For it was not celebrated with-
out the preaching of the word of God, nor with-
out prayers and thanks giuing (from whence it
hath had the name of Eucharistie among the
Greekes) nor without almes and gathering, and
such other like good workes, the which God ac-
cepteth for sacrifices. But these are not at al pro-
piatory sacrifices for the remission of sinnes, &
the redemption of soules, but are sacrifices of
praise and thanks giuing. For the Christian
Church doth not acknowledge any other sacri-
fice propiatory, but onely that which Iesus
Christ him selfe did offer in his owne person,
not whē he did institute and administer the sup-
per, but whē he suffered for vs, and namely whē
he died for our sinnes. For al his life was a per-
petuall sacrifice, but wee take him chiefly in his
death, because that it was therein ended, as
him selfe did witnesse vpon y cross. Then whē
the auncients did call the sacrament of the sup-
per,

per, a sacrifice not bloudy, they take it in the sense
 that I haue already declared, that the Supper
 was a sacrifice of praise & thankes giuing: they
 haue also called it so because that they haue oftē
 times taken the name of sacrifice, for that which
 we do call diuine seruice & praier, for so much as
 al y parts therof, & al y things therein required,
 are compysed in the celebration of the Supper,
 in that same maner as it was instituted by Iesus
 Christ, and celebrated by the Apostles, and by y
 true auncient Church. For according to the
 testimony of Saine Luke, the first Christian
 Church had foure things in singular recomē-
 dation in their assemblies. The first was the
 praiers, and then the doctrine of the Apostles,
 and the third, breaking of bread, and the fourth,
 the communion by the which two latter wee
 must vnderstand the administration and distri-
 butio of the Supper, and the gatherings for the
 poore, & the distributio which were made vnto
 them. When then the auncients do call the sup-
 per sacrifice, and that they doe make mencion of
 sacrifice not bloudy, they vse it in that sense y
 haue already declared, as it appeareth plain-
 ly by their owne testimony. Wherefore, we wil
 not make any great difficulty, to graunt y the
 supper was a sacrifice in that sense, to wit, a
 sacrifice of praise and thankes giuing,
 not a Sacrifice propiciatorie for the

John. 19.

Actes.
 4. things in
 singular re-
 commendatiō

remission of finnes & the redemption of soules,
in such sorte as the Romaine catholiques do as-
firme their masse to be, into the which they haue
conuerthed the supper of the Lorde.

Chapter xii.

Of the trumperies of the doctors of the Ro-
mayne Church concerning the name of
sacrifice and the vse thereof: and chiefly of
the confusion which they put betwene the
sacrifice propiciatorie, and Eucharistique,
and betwene sacrament, and sacrifice, and
of the differēce that must be put betwene
the one and the other.

Whereupon it is needful that euery man be
warned of 2. trumperies, by the which the
Romayne doctors do deceyue the ignorant, ab-
using the name of sacrifice and of the autho-
ritie and testimonie of the auncient doctors of the
Church, in this matter. The first is in the con-
fusion y they make betwene the sacrifices: The
other, in that they take the name of sacrifice in
the writings of the auncient doctors, for y masse
such as it is in the Romayne Church. For first
they do take for sacrifice propiciatorie, that which
the auncient Doctors did take for sacrifice of
praise and thanks giuing, and for a commem-
oration of the death of Iesus Christe, the which

The first
deceite.

for the same cause men may call Eucharistique,
 euen as some men do call it, to giue men þ better
 to vnderstand this difference, as men doe cal
 the Supper Eucharistie, for þ same cause. For
 the which cause they haue called the Supper sa-
 crifice not bloudy, to giue to vnderstande, that
 they did not meane to offer Iesus Christ to God
 in sacrifice in the same for the remission of sinnes
 and the redemption of soules, for somuch as the
 same can not be done but by the very and onely
 sonne of God Iesus Christe, nor without the
 shedding of his blood: but onely for a cōmemo-
 ration of the propiciatory sacrifice, þ which Je-
 sus Christ him selfe did offer of his owne body
 & blood, & to yeeld him praise and thanks. For
 they did knowe very wel, what difference there
 is betwene sacrament and sacrifice, and that the
 supper was not instituted by the Lorde for a sa-
 crifice, but for a Sacrament. For in a sacrifice
 which is offered for the remission of sinnes and
 the redemption of soules, it behoueth that the
 man offer vnto God the thing which he sacrific-
 eth vnto him, and that it be sufficient to appease
 his wrath: or otherwise the sacrifice is not per-
 fect; neither may it satisfie God. And there-
 fore it was, that al those of þ Levites which were
 ordayned in the lawe, to represent that of Iesus
 Christ, did cease to giue place to him only. But
 the sacraments are ordayned, not at all to offer

Sacrifice
not bloud

An argu-
ment of
great
weight.

Of the Lordes Supper,

Consider
his well

A commaun-
dement.

Luke. 22.
I. Cor. 11.

One Lord
gaue him
selfe for vs
ppon the
crosse.

any thing to god for the remission of sinnes, but
on y contrary, to receiue of him the spiritual and
heauenly good things which he offereth & com-
municateth vnto vs by the same. And therefore
Jesus Christ did not offer vnto God eyther the
bread or the wine of the Supper, or yet his body
and his bloud in the same, but did offer and com-
municate them both, to wit, the signes and the
things signified by them, to his disciples, distri-
buting bodily vnto them that which was body-
ly and earthly, & spiritually that which was spi-
ritual and heauenly. And therefore he said, Take
ye, and eate ye, and drinke ye, the which woordes
he did not addresse vnto God, nor consequently
the bread and the wine which he commanded to
eate and to drinke, neither his body nor his
bloud signified by the same, but to his disciples,
and consequently to al those vnto whom the sup-
per is administred according to his ordinance.
And therefore when Jesus Christ sayd, This is
my body which is giuen and broken for you, he
sayd it not in respect of that which he then did in
the supper towards God his father, but in res-
pect of that which he after did towards him vpon
the crosse, very shortly after his supper. For
it is there where he was giuen for vs, when he of-
fered him selfe vpon the crosse in sacrifice to
his father, and not at all in the supper. For it is
not there where he gaue him selfe for vs, but
where

where he is giuen to vs: for he is there giuen vnto vs, in asmuch as he is communicated vnto vs by the meane of this sacrament of the Supper.

Whereupon we haue to note that Iesus Christ did vse the present time, for the time to come, according to the Ebrue maner of speech, which vseth often times indifferently the time passed, y^e time present, and the time to come the one for y^e other, & chiefly when it concerneth the promises of God, forsomuch as that which he promiset is as certaine, as if it were already present, or as if it were already done. The like may we say also of that which is sayd of the wine, This is my blood of the newe testament, the which is shed for many for the remission of sinnes. For it was not in the supper that the body of Iesus Christ was giuen and broken, and his blood shed, but vpon the crosse and in his death and passion. For the which cause the translator of the common Latin translatiō, the which y^e priests vse in their masse, and in all their diuine seruice, hath translated these woordes into the time to come for the time present, saying, which shal be giuen, and which shal be broken, and which shal be shed &c. in the stead that there it is, which is giuen, and which is broken, and which is shed, in the woordes of the Euangelistes and of Saint Paul, as they haue set them downe in y^e Greeke.

Note the Ebrue manner of speech.

Note.

The latin translator

And

22.

And al the auncient doctoxs of the Church haue not taken the in any other sense. And forsomuch as they did wel vnderstand what differēce there was betwene sacrament and sacrifice, they had not any masse to offer vnto God a sacrifice of the body and of the bloud of Iesus Christ, as the Romaine priests at this day doe boast the selues to do in theirs: but in the stead of such a masse they had the Supper, the which they did not celebrate at any time, but that they had presently communion of the faithfull to whom the same was administred, and not only to a priest in particular, as they do in the masse.

Chapter xiii.

Of the name of sacrifice falsely taken for the Romaine masse, & how the Romaine doctors in stead to proue that Iesus Christ and his Apostles did institute and celebrate the Masse, doe proue that they instituted and celebrated the Supper, & in stead to proue that the auncient doctors did take it for a propiciatory sacrifice, they proue that they vsed the name of sacrifice in an other sēse.

BEholde then here one great trumpery, the which proceedeth either of the ignorance or of the malice of the Romaine doctoxs & priests, which doe make the ignorant beleue, that the auncients

Consider
this

auncients did call the Supper sacrifice in the
 same very sense that they at this day do take it
 in their masse, wherein they doe them great
 wrong. For they did neuer so vnderstand or
 teach. And albeit thei should haue so vnderstood
 & taught, we mought not folowe their doctrine
 in that behalfe, because that it should be cleane
 contrary to that of the Apostles, and namely to
 all the Epistle to the Hebrewes. And then folow-
 ing that trumpery, they doe yet build an other
 very great one vpon y^e same, which is y^e second,
 wherof I am now to speake: which is, that they
 willing to proue that the auncient doctors haue
 approued their Masse, and that the same was in
 the auncient Church, such as it is at this day,
 they take the passages wherein the auncient fa-
 thers doe vse the name of sacrifice, oblation and
 offering, and such other like, as wel in the latine
 as in the Greeke, when they speake of the Sup-
 per, or of all the diuine seruice, as though they
 had vsed the name of masse in the same, and
 that they had vnderstood by the names which
 they did vse, of such a masse as y^e Romaine masse
 now is. For here is no question whether y^e aun-
 cients did vse such words or names, but whether
 they tooke those words in the same sense y^e they
 are at this day taken in the Romaine Church.
 And albeit that they should haue vsed the name
 of masse, in the stead of the name of sacrifice, and
 such

2. Decree

Question

such like, y^e which they v^{se}d, to signifie all the di-
uine seruice of the Christians, yet should they
haue nothing gayned at all. For it must yet be,
that they doe shew that the masse of y^e aunciētes
was such an one as theirs is, and that there was
in it like sacrifice. The which they shal neuer do.
For albeit that some of the aunciēts did be-
gin to vse the name of masse for the diuine ser-
uice, after thre or foure hundred yeres after the
natiuity of our Lorde, that notwithstanding it
was but in small vse: yet in two hundred yeres
after that, to wit, before the time of Gregor y^e
first, no more was it then taken for such a masse
as it is at this daye in the Romaine Church.
For there was nat yet at that time any such,
neither could there be, for so much as y^e greatest
number of the workemen, which haue framed
y^e same from age to age, & frō yere to yere for a
lōg time, were not yet borne at y^e time. Behold
then howe the Romaine doctors doe deceiue y^e
ignorant, vnder the name of sacrifice, and vnder
the authoritie of the auncient doctors, as vnder
the name and authoritte of Iesus Christ
and of the Apostles. For after that they haue
greackly bragged that Iesus Christ and the A-
postles did institute and celebrate the masse,
they proue, to confirme the same, that they haue
instituted and celebrated the Supper, wherein
they

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they proue and confirme that which is not at all in question or in doubt, and not that at all which is in controuersie: but in stead of prouing and confirming that, they proue and confirme an other thing which is out of al controuersie. Euen so doe they concerning the auncient fathers. For willing to proue by them the same of the masse and of the sacrifice thereof, they proue that they haue vbled the name of sacrifice, and other names also as well Greeke as Latines, which signifie as much as diuine seruice, and publike ministerye in our language.

Chapter xiiii.

In what sort the sacrifices of the lawe were sacraments and sacrifices both together: and that the supper cannot be both, but onely either a sacrament and of the agreement & difference that is betwene the same, and the sacrament of the Paschal lambe.

But they will repleie, that Iesus Christ and his Apostles, and the auncient doctors of the Primitive Church, haue done both in the Supper, to wit, that they offered vnto God in Sacrifice, the body and the blood of Iesus

Replie

Jesus Christ: and the haue also forthwith communicated them to the Christian people, & that in so doing, there is no inconuenience but y^e the supper may be both sacrament and sacrifice together. I answered, it is not enough that they do affirme, except they doe proue it forthwith. I wil graunt them that the sacrifices of the lawe were also as a kind of sacraments, and that there were some, in the which there was oblation to God of one part of the beast which was sacrificed, and in like sort communion of an other part among the people, and that there was ioyned to the sacrifice a banquet, the which signified the communion of the people in y^e same. But that cannot agree with the supper. For, for the first, as there was dayly newe banquet in these sacrifices, so was there newe hostie. For they mought not sacrifice one very thing oftener then once, nor by consequent communicate the same more often to the people, but they must needes take dayly new. But y^e like is not of the sacrifice of Jesus Christe. For there is but one onely hostie of the same, which is very Jesus Christ, the which is the lambe of God that taketh away the sinnes of the worlde, figured chiefly by the paschall lambe, which among the rest was chiefly sacrifice and sacrament both together; because that the Lord had twore-

gard

gards in the institution of the same. For first
 he instituted it to be in the Church of Israel, for
 a memoriall and remembrance of the passage
 which the Angell of the Lorde did make in E-
 gypt, striking the first borne of the Egyptians,
 and of the deliuerance of the Israelites from
 the captiuitie of them, as Moyses doeth plainly
 witnesse. For the which cause it was called by
 him, and consequently by the other Hebrewes,
 Pesah, which is to say Passage, by the name of
 the thing that it did signifie, of the which the
 Greekes and the Latines haue made their
 worde Pascha, the which they haue vsed, and
 which since haue bene couerted into our speech,
 by the name of Easter. Beholde then howe this
 sacrament had regard vnto that which was al-
 ready done, and to that benefit of God by which
 the Israelites had already receyued, touching
 their deliuerance out of Egypt. And by that
 meane, it was a memorial and a sacrament co-
 memoratiue, and a sacrifice of praise & of thanks
 giuing, in respect of the things which were al-
 ready passed. But beside that, the Lorde had yet
 regard to the deliuerance of mankind the which
 should be wrought by Iesus Christ, whereof
 of Egypt was a figure. And forsomuch as he
 should worke this deliuerance by the passage of
 his death and by the sacrifice of his body and of
 his blood, the sacrifice was ioyned to the sa-
 crament

Exod.
 12.13.

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 by passed

Our deli-
 uerance.

Sacrifice
 with sac-
 rament.

crament in the Paschal lambe, to the end that it
 should the better represent that which was yet
 to be done and accomplished. Beholde wherein
 it was ordeyned for the thinges which were yet
 to come, and of the which men did yet looke for
 the accomplishment. For that cause there was
 there a sacrifice, which did represent that of Je-
 sus Christ to come. And also there was ioyned
 vnto, a banket, which did signifie the communio
 of him, as it ought to be in euery sacramēt. And
 therefore Saint Paul hath ioyned the one with
 the other, expounding the veritie of that figure.
 For after that he hath sayde that Christe our
 passeouer was sacrificed, he exhorteth the faith-
 full to the spiritual banket of this sacrifice, and
 to the continuall feast which wee should make
 and celebrate alwayes. Seeing then that the
 thing to come figured by this sacrifice & sacra-
 ment, was accomplished, the one and the other
 are ceassed. For we haue nowe the Sacrifice of-
 fered by Iesus Christ, whereof the other was
 but a shadowe and figure. Wherefore seeing that
 wee haue the body and the trueth, the shadowe
 and the figure doth clerely cease. And therefore
 euen as our Lorde Iesus Christ did chaunge the
 Circumcision of the Church of Israel, into the
 baptisme of the Christian Church, euen so hath
 he chaunged the Sacrament of the Paschall
 lambe, into that of the Supper, the which hath
 that

that is common with the sacrament of the Pas-
 chall lambe, that as it had regard to the passage
 which was made in Egypt, and to the deliue-
 rance of the children of Israel, which were
 thinges that were alreadie done: in like sorte
 the Supper hath regarde to the passage which
 Iesus Christ hath made by his death, and for the
 deliuerance which he hath brought to mankind
 by the sacrifice which he hath offered in the same,
 which are also thinges that are alreadie done and
 passed. They haue in like sort both of the this in
 common, that euen as the sacrament of y^e Pas- Note the
 chall lambe, was ordeined and celebrated accor-
 ding to the commandement which the Lord did
 giue to Moyses, in the same very night, & in the
 same very time that the passage should be made
 in Egypt, & y^e people deliuered from the same, Exod. 12.
 euen so Iesus Christ did institute and celebrate Mat. 26.
 his Supper in the very same night, and euen Mar. 14.
 before the very time, that he was taken to be Luk. 22.
 brought to be sacrificed, and to worke the deli- 1. Cor. 11.
 uerance of mankind. For y^e cause he used y^e very
 same maners of speech in the institutio, & in the
 administration of this sacrament, as Moyses
 did in that of the Paschall lambe. For euen as The words
 Moyses did say of the lambe, It is the passio- of Moyses
 ner of the Lord, which is to say, the passage the
 which he did represent, giuing to the signe the
 name

words
of lord.

name of the thing signified: eue for Iesus Christ
did say of the bread of the Supper, This is my
body, and of the wine, This is my blood of the
newe testament, or, This cup is the new testa-
ment in my blood. Wherefore it is not also to
be doubted, that euen as he did folowe the ma-
ner of speech of Moyses, which was much fre-
quented in the holy Scriptures in p^r vse of the
sacraments: euen so did he also vse them in the
like sense and signification, without disguising
any thing at al the accustomed language of the
holy Ghost, by sense newe and straunge to such
manners of speech. Thus much concerning that
which the sacraments of the Paschall lambe, &
of the Supper, may haue common together, tou-
ching these points. But the Supper hath this
different from the same, that it was not institu-
ted to be a figure of any sacrifice to come, nor of
any other thing which mought be yet to acco-
plish, but only to be a sacrament cōmemoratiue
of the sacrifice already offered by Iesus Christ
and for the communication of the same. And
therefore there is no propitiatorie sacrifice for
remission of sinnes, in this sacrament offered
to God by the ministers which do administer it,
but onely the thankes, which witnesseth vnto vs
the communication which wee haue in the sa-
crifice which is already offered. For seeing that
it endureth for euer because of his eternall and
infinite

Infinitie vertue, it needeth not at all to be offered
again: wherefore there resteth no more to doe
in respect of the same, but onely the application
and communication which is done ordinarily in
the Church, by the ministerie of the word of
God and of the sacraments, and chiefly of the
supper. And therefore Iesus Christe did com-
mande none other thing to be done in the same,
when he commanded the distribution of the bread
and of the wine, which are the signes, but onely
to celebrate the remembrance and commemora-
tion of him, in awaiting his coming from
heaven, as Saint Paul declareth it vnto vs, say-
ing, As often as ye shall eat this bread & drinke
this cup, you shall shewe forth the death of the
Lorde vntill the time that he come. Seeing then
that Iesus Christ hath ioyned none other pro-
pitiatorie sacrifice to his supper, but onely that
which he him selfe hath offered vpon the crosse:
it followeth then that they which doe ioyne any
other vnto it, are very fallacies and counterfal-
sities of his testament, for so much as the supper
is as his testament, and the sacrament and wit-
nesse of the benefit which hee offereth and com-
municateth vnto vs by the same. Wherefore if
men accounte them fallacies, which do falsifie
the testament of a mortall man, howe great a
fault is this, to falsifie the testament of the eter-
nall sonne of God, adding an other sacrifice to

Luk. 22.
1. Cor. 11.

Fallacies
of the testa-
ment.

Note.

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1 Cor. 6.
1 Pet. 9.

The vertue
of this sa-
crifice.

his for the remission of sinnes, seeing that it
may not in any wyse bee reiterated? For see-
ing that there is but this onely hostie, euen so
may the same dye but only once, and his blood
may bee shed but onely once. From whence
it followeth also, that it can not bee offered
nor sacrificed to God, but onely one tyme for
the remission of sinnes. Wherefore, seeing
that Iesus Christe hath already offered the sa-
crifice which is of eternall and infinite vertue,
there resteth no more but the partaking and the
communication of the same, which is repre-
sented vnto vs by the table of the Lorde in the
Supper, and in the visible banquet of the same;
as it is done in very deede inuisibly, and spiri-
tually towards the faythfull, by the vertue of
the holy Ghost and of fayth. And by that meane
the Supper is not ordeined therein to offer a
newe sacrifice of the body and of the blood of
Iesus Christe, nor to reiterate that which hee
him selfe hath already offered, but onely to be a
Sacrament, testimonie and commemoration
of the sacrifice once offered, and to communi-
cate in the same by the meane of this Sacra-
ment: for so much as the sacrifice can not at all
profite vs to salutation, but so farre forth as we
are made partakers thereof, as it is needefull
for vs to be continually.

Chap.

Chapter.xv.

That the Masse may be neither sacrifice nor Supper of Iesus Christe, if in deede there were there no other addicion then that of the sacrifice: and that Iesus Christe may not be offered in sacrifice, but once, nor by any other then by him selfe,

AND therefore when the Romaine priests do make of the sacrament of the supper, a propitiatorie sacrifice of Iesus Christe to God the Father, in steade of administering this Sacrament to the faithfull, as Iesus Christe him selfe did and commaunded, and as the Apostles and their true successours, and all the true ancient Church did obserue and practise, it appeareth evidently that they doe wholly overthrowe the ordinance of the Lorde, in what sorte soeuer they colour their Masse. For, for the first, seeing that there is no true communion for the whole Church therein, beholde there alreadye the principall intent of Iesus Christe outshewen, in respect of the institution of the Supper, and of the chiefe point of the same. But there is yet more: For albeit that they did indeede administer the Supper to the whole Church, as often as they shoulde saye and sing their Masse, yet shoulde they for

Propitiatorie sacrifice by which
Intent of Christ.

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obedience
rather than
sacrifice.

Who is a
sufficient
hostie to
God.

all that ouerthrowe the ordinance of the Lorde,
in adding a sacrifice the which hee hath not or-
dained, to the sacrament by him ordained, For
first he hath not commanded to offer and to sa-
crifice to God his father, either the bread or the
wine in the supper, neither yet his body and his
blood signified by the same, and the to offer, pre-
sent and communicate the same to his Church,
but did commaunde to do that only which he hath
done in the supper, to witte, to distribute and ad-
minister the things which hee did administer in
the same. But in steade of doing that, the Ro-
maine priestes doe nothing in their masse of all
that which Iesus Christ hath done and comman-
ded in the supper, but on the contrary, they wil
do that which he hath not done & commaunded,
neither may they in any wise doe, nor yet any o-
ther creature whatsoeuer, no not y very Angels
them selues. For euen as there is no other hostie
which may be sacrificed to God for the remission
of sinnes, sufficient to satisfie his iudgement, but
very Iesus Christ: euen so the same can not be
offered any oftener then onely once, the which
endureth alway, for so much as it is perfect and
eternall: nor yet by any other then by him selfe
onely, for so much as there is no sacrificer meet
to offer such a sacrifice, nor that may be allowed
of the Father: as is very plainly and euident-
ly set forth in the whole Epistle to the Hebrewes.

From

From whence it followeth that the sacramēt of the supper can not be y sacrifice of Iesus Christ for the remission of sinnes, and then much lesse the masse, for so much as it is not the supper of the Lorde, and that in deede it can not be such a sacrifice, albeit it were the very true supper of the Lorde. For being the supper of the Lorde, it could bee no more the same, then that of Iesus Christ and of the Apostles, and of the true ancient Church. For the supper can not be the sacrifice which Iesus Christ did offer vpon the crosse, by meane of the reasons which I haue already yeldeo. Now there is none other which is propiciatorie for the remission of sinnes, and the redemption of soules, be it bloodie or not bloodie, as it shall please them to call it, but euen so as I haue already declared.

Consider
well this

Chapter.xvi.

Of the straunge consequences which followe the sacrifice of the Masse, and howe the Masse may not be either sacrifice propiciatorie, or Eucharistique, and the cause why.

From whēce I conclude either that the masse may in no wise be a sacrifice, either for the liuing or for the dead: or els that Iesus Christ is not the true, perfect, and eternall sacrificer, and the onely sauour and redeemer, and that his sa-

Way well
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sion throug
out.

crifice is not full and perfect, and by consequent,
that hee is not the true anoynted of the Lorde,
and that all that which is wyrtten of his of-
fice of Sacrificer, and of his sacrifice, in all the
Epistle to the Hebrewes, and in all the rest of
the Scriptures, is false. From whence it should
also followe, either that the Scriptures which
wee doe call holy, should not bee revealed by
the Spirit of God: or els that the Spirite of
God should not bee the Spirit of trueth, as it
is, but the spirit of errour and of lyes, and by
consequent God shoulde not bee God, but
shoulde bee in steade of the Deuill, which is
a lyer and the father of lyes. Behold the straunge
consequēces, on the which men may not thinke
without great horrour, which the masse draw-
eth after it: for it can not bee such an one as it
is set forth vnto vs in the Romayne Church,
but that all these consequences must needes
followe. Nowe they can bee none other then
great blasphemies against Iesus Chyste and
his sacrifice, and all his benefites: from whence
it followeth necessarily, that the masse may
no more bee the propitiatorie sacrifice of the
body and of the blood of Iesus Chyste, then
it may bee that Iesus Chyste shoulde not bee
the true anoynted of the Lorde. And if it were
so that his sacrifice might bee reiterated, yet
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nsequences.

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for all that, the same coulde not bee offered by
 any other then by him selfe onely. But see-
 ing that it is eternall, and of vertue infinite,
 it is no more needefull that it bee reiterated,
 not onely by any other then by hym, but also
 by him selfe. Seeing then, that not onely
 the Masse, but also the very Supper, may
 not bee the propiciatorie sacrifice of the body
 and of the blood of Iesus Christe, it fol-
 loweth then in deede, that it can not bee the
 very selfe Sacrifice which was offered by
 Iesus Christe vpon the crosse. From whence
 I doe agayne conclude, that if it bee a Sa-
 crifice, it can not bee other then a Sacrifice
 commemorative, of the Sacrifice offered by
 Iesus Christe. And if it be but a Sacrifice
 commemorative of hym, it is not then a
 Propiciatorie Sacrifice, but Eucharistique,
 to wytte, of prayse and thankes. But yet
 before that it maye bee such a Sacrifice, it
 must first bee, that it bee the true Supper
 of the Lorde, which thing it is not at all,
 neyther maye bee, beeyng such as it is at
 this present, but is cleane contrary, as
 men may iudge, as well by that which I haue
 already heretofore spoken, as by that which I
 will yet speake hereafter, & by that meane it shal

Vertue
finite.

This sac-
fice may
not be re-
iterated.

Sacrifice
commemo-
rative.

Notes.

P iii.

be no

be no pleasant sacrifice to God, either in one
sorte or in an other.

Chapter, xvii.

Of the marchandise of Masses, and of the sa-
crifices of the same, and of the abuses that
therein are.

Curry
one by the
Romaine
rites.

AND by the same men may iudge, what iniur-
ie the Romaine priestes doe to the Catho-
liques of the Romaine Church, in selling to the
their masses for sacrifices, not only commemo-
ratiues and Eucharistiques, but also propiciato-
ries, being notwithstanding either the one or
the other. And thereby men may knowe what
marchantes they are, & what is their marchan-
dises in that behalfe. And albeit that it were so,
that they were sacrifices in both those sortes, yet
the markets and saires which they make of the,
should be a very villaine traffique. For do they
not sell them for pices agreed vpon, as they do
all their other sacramentes and ceremonies, euē
against their owne counsels and canons, and
their owne very decrees: And do they not call
the marchandizes of holy things Simonie? Do
how many priestes haue they, which haue nei-
ther cure nor benefice, nor charge of soule,
which were made priestes onely to sape masses,
and which doe liue of the marchandizes which
they

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affique.

emande.

they daily make thereof? And howe many bee
there among them which doe liue from the day
to his dayes labour, as the prouerbe is, & which
haue their teeth very sharpe that day that they
finde no marchants to buye their marchandizes?
If I should speake of these marchauntes, that
which one of their bookes, called Stella clerico-
rum, doth, they would thinke them selues mar-
ueilously outraged by me. And therefore I will
cause it to be spoken vnto them by the doctour
which was the authour of that booke. And to
the ende that they doe not thinke that I doe al-
ledge him falsely, I will cause him first to
speake in his owne proper language, and then I
will expounde both the woordes and the sense.
Behold now his wordes. The priest which doth
celebrate masse for money, seemeth to say with
Judas, What wil you giue me, and I will deli-
uer him vnto you. Therefore it is wrong to sell
his Lord. Thinke thou that þ first seruant which
solde, did hang him selfe, Judas did cast downe
the money in the Temple. The priestes which
do bestowe the money that they haue of them,
for whom they do sing, at the stewes, and vpon
their belly, are worse. Judas solde Christ once, &
repented him thereof. And thou perchance hast
solde him oftentimes, and doest not repent ther-
of. Take heede lest despairing thou do hang thy
selfe, The wordes in Latin are these, Sacerdos
qui

Stella cle-
corum.

qui pro nummis celebrat, videtur dicere cum Iuda, Quid vultis mihi dare & ego vobis eum tradam? Ergo nefas est vendere Dominum suum. Cogita quod primus seruus venditor se ipsum suspendit, Iudas enim nummos misit in Templum. Peiores sunt sacerdotes, qui denarios pro quibus cantant, mittunt in lupanar & in ventrem suum, Iudas semel Christum vendidit, & de hoc penituit. Et tu forte multoties vendidisti, & non penites. Caue ne desperans te ipsum suspendas. Behold how this good doctour speaketh. And if the litle marchantes, which are in great trauaile to gaine their poore liuing by these marchandizes, may not be excused in this point, howe much moze are the great and fatte marchants, which sell them in grosse, and make greater and moze riche traffique of them? Seeing then that it is so, they may not finde the matter straunge, if Iesus Christe doe agayne take the whippe in hande to driue such marchauntes out of his Temple, and out of his Church, and that hee ouerthrowe their seates and their tables, by the preaching of his Gospell. For if comparison should be made betweene them and those which Iesus Christe did driue out of the Temple of Ierusalem, the difference would be founde so great, that those which Iesus Christ

Mat. 21.
Mar. 11.
Luk. 19.
Iohn. 2.

Christe him selfe in his owne person did dyue
foorth, shoulde be iustified by those here, as Sa-
maria did, iustifie Sodome, and Jerusalem
Samarita, according to the testimonie of Eze-
chiel. For the marchauntes which were by
Jesus Christe dyuen out of the Temple of Je-
rusalem, had sufficient aucthoritie by the lawe
of God, for that which they did. For they did
not at all sell any false marchandizes, nor di-
uine and holy things, but onely those things
which might bee offered and sacrificed accor-
ding to the Lawe, to the ende that the people
which came fram farre, should be eased, and that
they shoulde not take the payne to leade with
them, or to carry so farre, that which they would
offer and sacrifice. But for so much as those
marchauntes did it not for that cause, nor to the
ende that God might be the more honoured, but
tooke onely that colour, to make it to serue
to their gayne and to couer their auarice there-
with, Jesus Christe did dyue them out as
Theeues, Sacrilegious, and Robbers, which
did villainously abuse y name of God by a false
title: howe woulde hee then at this day endure
the sellers of Sacramentes and of Masse?
For if their doctrine of transubstantiation
were true, they coulde not sell any Masse

Eze. 16.

Note.

A notable
argument.

without

without selling forthwith Iesus Christe in
 flesh & bones, the which they do make of y^e bread
 and of the wine of the same, according to their
 owne very doctrine. And if it bee not true, so
 much the more false and untrue is the marchand-
 ize. This notwithstanding, he that should sup-
 presse all the faires, markets, & traffiques, which
 they do make, should forthwith see very few
 Priests at the Altar. For it is for such stuffe that
 they doe so fight against the preaching of the
 Gospell, to mainteine their masse and the sacri-
 fice of the same, and consequently their trans-
 substantiation, which is the foundation thereof,
 and of all that which it draweth with it. And if
 they do confesse that their masse is no propicia-
 torie sacrifice, but only Eucharistique and com-
 memoratiue of the sacrifice propiciatorie of Ie-
 sus Christ, as some of them are constrained to
 confesse, seing that they may not otherwise saue
 nor giue colour to their doctrine, they may not
 yet for all that escape cleare, but are yet y^e more
 to be condemned. For they sell to their marchants
 one marchandize for an other, to witte, a sacri-
 fice of praise and thanksgiuing, in steade of a sa-
 crifice propiciatorie, for the remission of sinnes,
 and the redemption of soules, as they doe boast
 that they do in their masse. And if it be neither y^e
 one nor the other, as I haue already proued, yet
 are the marchants which do buye such marchan-
 dizes

Note.

To sell one
 thing for an
 other.

izes the more deceiued. Wherefore I leaue the
to thinke in what estimation they ought to haue
their marchantes. For if they committed none
other faulte, this here should be sufficiēt to cause
them to leaue & abandon them cleane. For who
is so euill a marchant as taketh pleasure to bee
deceiued, and to buye euill marchandizes. Thus
much concerning the sacrifice of the masse: I
will now come to the ninth point, which is yet
in controuerſie, the which is concerning the cō-
munion as wel of the Supper as of the Masse.

The thirde Booke.

Chapter. i.

Of the Communiō, which may be in the Ro-
maine Masse and Supper, and how there is
not at all any true Communion, and how
that it may in no wise be the true Supper
of Iesus Christ.



I haue already here before de-
clared, howe that the Supper
may not be the Supper with-
out the Communion of the
things which do belong there-
unto, and which ought to bee
therein communicated, according to the ordināce
of Iesus Christ. Now there is no such commu-
nion

How the
supper may
be the sup-
per.

remains.

nion in the Romaine Masse. From whence it
 foloweth that it is not the supper of the Lord, &
 consequently also that it is not the Sacrament
 thereof, but is a new sacramēt inuenced by mē,
 and wholly contrary to that of the Lorde, from
 the which they woulde giue vnto it his foun-
 dation and his countenance. For what commu-
 nion is there ordinarily, either in priuate or par-
 ticular masses, either in those which are publike
 the which they do cal parochial: for there is both
 in the one & in the other, but þ priest only which
 is at the altar, who doth participate of the bread
 & of the wine þ which he doth consecrate in the
 same. For he eateth and drinketh al alone at his
 altar, without offering or presenting any thing
 of that which he eateth and drinketh, not only
 to the people which doe assist at his masse, but al-
 so to his owne fellowes which are of the same
 occupation that he is of, and which helpe him to
 saue and doe the same, and are the nerest to his
 table and altar. This notwithstanding, he cal-
 leth this litle banquet which hee maketh in his
 masse, Communion: and the praier which fol-
 loweth it shortly after, Postcommunio. Com-
 munion is taken of common: but what is it that is
 there common where one taketh all? The only
 name which they do vse, doth conuince them of
 their errour, and of the wrong that they do to all
 Christian people, And if they do replie that they
 do call

to call this litle banquet Communion, nor in Reph.
respect of the distribution which is there made
of the bread & of the wine, which is there made to
those which doe assist at their masse, for so much
as there is there none at all made, according as
the Lord hath ordeined in his supper, but in re-
spect of the communication that the priest hath
with Iesus Christ: whereunto I answere, that
that answere & solution is not sufficiēt enough.
For Iesus Christ hath not instituted a Supper
wherein one onely minister shoulde communi-
cate, and should distribute the Supper vnto him-
self alone: but hath ordeined it for al those which
are capable thereof in his Church, which is the
communiō of Saincts, to the which this sacra-
ment belongeth in generall, and not to certain
particulars only. And therfore S. Paul hath writ-
ten, The bread which we breake, is it not y^e com-
muniō of y^e body of Christ, & the cup of blessing,
the which we blesse, is it not y^e cōmunion of the
blood of Christ? For we which are many are one
bread & one body, in asmuch as we are al parta-
kers of one very bread. S. Paul doth here set forth
vnto vs 2. things. The first, y^e the supper is not
for one alone but for many, & for y^e whol church:
& the other, y^e it ought not to be dismembred, but to
be fully administred, aswel to y^e Christiā people
as to y^e ministers of y^e same, wout cutting frō the
y^e one half, or any thing whatsoever, as y^e Romain
priestes

Answer.

1. Cor. 11.

Note these
two things

priestes doe in their Supper, which they doe ad-
 minister to the people, in cutting the cup cleane
 from them. For it sufficed them not to cut them
 off from all the Communion of their masses,
 which they do saye, and doe dayly, and likewise
 from that of the parrochial masses, which they
 do saye every sunday: but that they must needes
 cut from them the full one halfe of that Sup-
 per which they do minister vnto thē, once, twice,
 or thise in the yere, vpon certaine of their most
 solemne feastes. The which thing is yet an o-
 ther newe inuention, cleane contrarie, both to
 the supper of the Lord, and to all the true anciēt
 Church. For befoze the Councel of Constance,
 holden in the yere, 1415. there was neuer any
 ordinance made in the Church, whereby it was
 forbidden to administer the cuppe to al the peo-
 ple, as the Romaine doctours them selues are
 enforced to confesse. This notwithstanding, the
 corrupted and abastardised Romaine church,
 which hath made this ordinance, cleane contra-
 ry to the expresse cōmandement of Iesus Christ
 and to the obseruatiō of the true anciēt church,
 as well the Romaine as of all y true vniuersall
 church, is that true ancient Romaine Church,
 and the true catholique Church, which did im-
 mediately succede y Apostles, if we will beleue
 the Romaine doctors, albeit that shee be appa-
 rantly cleane contrary to it.

Chap.

note wel.

one.
onst.
ch. 13.

Consider
well this.

Chapter ii.

Whether the Supper of the Lord may be a true supper, if any of the signes of the same be cut off, and whether Iesus Christ did ordayne any thing superfluous in the same, whether he did ordeine one sort of supper for one sort of men, and an other for the others.

But they will yet replie, that as the bloud is Replie.
contayned vnder the body, and that the lay

people in receiuing the body, receiue also the bloud, albeit that they doe receiue but the signe of the body and not \bar{p} of the bloud: euen so, when the priest communicateth alone in the masse, he communicateth for al the rest, and all the rest do communicate also in the person of him. Behold a very faire starting hole, and a reason very wel grounded. Whereupon I aske them for \bar{p} first, whether Iesus Christ did ordaine any thing superfluous and in vaine in his holy supper, and that was not very necessary? I do not thinke at all that they dare gaine say this. If there be the nothing superfluous, neyther that is ordayned in vayne, and without great and necessary cause in this sacramēt and mysteries which it containeth, wherefore is it that they dare to cut off any thing frō thence? And if there be any thing superfluous and not necessary, wherefore doe

Demaund.

Note.

I. i.

they

they not as wel cut off in their masse, that whiche
they do cut off in the supper of the people, for
much as it must needes be that there be equal
tie among al in the supper of the Lorde: For
ordained none other for the ministers, then
did for the people, nor for the pastours then for
the sheepe, nor for the clerkes then for the lay
And what reason haue they to cut off rather the
wine, then the bread: They wil answere that
is because that there is greater daunger in re
spect of the wine, by meane of the shedding the
may happen, and consequently of the bloud into
y which it is conuerted, by meane of their tran
substanciation. Wherefore is it then, y the aunc
ient Church did not aswel feare this daunger be
fore the time of the Councel of Constaunce, and
did that Church which hath bin since: There
no doubt at al, but that the error of transsubst
nciation hath brought forth this also. For the
Church which hath counterfaited it, hath had
since greater feare to shed the bloud, into the
which the wine is conuerted according to the
doctrine, then the true auncient Church ha
which did not know any such transsubstanciat
on. Wherefore she did not also feare any suc
shedding of the bloud of Iesus Christ. And
that also that she did not vse to keepe the bread
and the wine to make them to be worshipped

Demaund.

Answer.

**An other
demaund.**

Note.

as they do at this day in the Romaine Church:
in like sort she did not feare that the body and
bloud of the Lord should corrupt in the vessels,
wherein they were kept. Beholde then one rea-
son, that the most moderne Romaine Church
hath had, more then the true auncient Church,
concerning this point. And on the other side, e-
uen as the priestes of the same haue magnified
their dignitie, by meane of their transubstancia-
tion, not onely aboue all other men, but also
aboue the virgine Mary and the Angels, euen
so haue they done in the communion of their
masse and of their Supper. For it is no small
dignitie to be able to cause Iesus Christe to
come and to be betwene their handes, euery day
and when it pleaseth them, & to make gods, and
to be the creatours of the creatour, as they haue
named them selues heretofore in their owne ve-
ry bookes. Therefore it is very reasonable also,
that they haue their communion apart, separa-
ted from others which are not of such dignitie,
and that it be different from that which is com-
mon to al persons.

Chapter iii.

Whether the Priestes may receiue the Supper
for the people, and what communion and
excommunication is,

Demand.

Further I aske them if they would be contented that an other man should dine for them, or else that he should receyue the reuenues of their benefices, and that he should keepe y^e same for him selfe, and in the meane time should say that he had receyued it for them? I do beleue that they would not haue such vicars nor such receiuers for them, neither at the table nor in their receptes: but would doe both the one and other in their owne person. This notwithstanding they will needes be vicars of their Parochians in such matters, in receyuing alone for them al, that which belongeth generally to euery of them. And the Parochians are very well contented to haue such vicars and receiuers which do ordinarily receiue the Supper for them because that they knowe not what the Supper of the Lorde is, nor what profit or hurt they may receiue by the administration or priuation of the same: wherefore they cannot knowe nor consider the wrong which they do to them, in so doing priuing them, be it in all or in parte. For who shall wel consider the communion which is in masse, and shall iudge thereof according to the truth, may of right call it, no communion at all but excommunication. For as communication signifieth the partaking of many in one thing which is common to them al: so on the contrary excommunication signifieth the deprivation of them

Excommunication.

such a partaking and communication, as also
to excommunicate, signifieth asmuch as to be
put out of the communion & comminallty. Now
it is so that the Church, as I haue already decla-
red, is the communion of Saints & the commi-
nallty of the faithfull. And forsomuch as the sa-
craments, being administred according to the
pure ordinance of the Lorde, are of the principal
outward markes of the true Church, and of y
communion, & comminalltie, she is also signified
and represented by them. For that cause they do
receiue those the which they do esteeme for true
members of that whole body, and of all that cō-
minalltie which we doe call the Church, and the
communion of Saints, acknowledging thē as
true Burgeses and Citizens of the kingdome
of heauen, and of the holy Citie of God. And by
that meane they do communicate vnto them y
Sacraments, which are vnto them as markes
and tokens, which Princes, Lordes, and Cap-
taines doe giue to their seruants and souldiours
the which they doe aduow & esteeme thē worthy,
because of their faithfulness. On the contrary
they doe reiect from the communion of the sa-
cramēts, those whom they cannot acknowledge
for true members of the Church, but onely for
rotten members, or such as are cut off from the
same. The which thing they do declare vnto
them when they doe shut them from the admi-
nistration

Note the
instruction

Excommu-
nication.

Note.

nistrat[i]on of them, to signifie vnto them that they are cut off and shut out, not onely from the company of y^e faithfull, but also of Iesus Christ which is the head, and of al his heavenly court. And by that meane, when they do deny them the markes of the true faithfull, and do depriue them thereof, the same is as a maner of degradation, as if a man should take from them the tokens which do belong but only to true Christians, & as a man should take from souldiours, the liue-ry of their Prince and Captaine, as from Traitors, or from cowardly and vntrue seruants, & such as are vnworthy to be any more receyued into the company of others, which are faithfull and true. For that cause we doe call such personages, excommunicated,

Note.

Chapter iiii.

Of the difference which is betwene the assistants at the masse, be thei priests or no, & the penitents, and excommunicated of the auncient Church, & of the faults which are to be blamed in particular excommunications.

Consider well this.

Then when the priest, which is at the altar, receiueth his sacrament alone, and communicateth nothing to any one of all those which doe assiste at his masse, is not this as a kinde of excommunication, whereby he shutteth them all out

out

out from the Supper which he receiueth all alone: for doth he not as though there were none but he alone which were worthy & capable thereof, & that all the rest were vnworthy & mought be reiected as persons excommunicated: For there is no great difference betwene that which they do at this day in y^e masse, in respect of those which do assiste at the same, and that which they did in time passed in the auncient Church in y^e administration of the Supper, towarde excommunicated persons which were in the place of the penitents. For albeit that they did assiste in the Temple, yet for al that they were separated from those which did communicate at the supper, and were shut forth from the communication of the same, vntil such time as they were reconciled to the Church. But yet they had that more then those haue which do assiste at y^e masse, that they did vnderstand both the praiers and the doctrine, which were set forth in the assemblie, & mought make their profit thereof. But y^e greatest part of those which doe assiste at the masse, may carry away with them no such profit, for so much as they vnderstand there nothing at al. And then when the excommunicated were reconciled to the Church, they mought goe to the supper as often as the same should be administered. For they then made no particular Supper for any, but made it onely generall for all:

The excommunicated of the auncient Church.

notable
faults.

wheras every priest maketh his particular for him selfe, and shutteth out all the rest. Wherein they do commit three notable faults. The first is in þ as I haue already touched, þ the cōmon people & those whō they call lay, are depriued of þ Supper in maner al þ whole pere: albeit that the priestes doe every day make theirs, euery of them in particular. The second is, that in the same very time that they do administer the supper generally to al, yet doe not the priestes administer theirs with the rest of the body of the Church, but doe it all aparte, as though they were of an other Church, and members of an other body. The third is, that being already so separated from the rest, yet doe they separate them selues among them selues the one from the other. For euery of them maketh his Supper aparte, vpon his altar, without communicating any thing to any of his felowes.

Chapter v.

Of the particular masses, and Suppers of the Romaine Church: and howe much they are repugnant to the institution & nature of the Supper of the Lord,

They do very il agree in euery respect in this to the ordinance of þ Lord. For men may not
say

say at al of any of their Suppers made in this
 maner, that which Saint Paul hath wrytten of the
 communion of the true Supper, saying, *Wee*
 which are many, are one bread and one bo-
 dy, forsomuch as we are all partakers of one ve-
 ry bread: for euery one doth not partake here
 of one very bread nor at one very table, for eue-
 ry one hath his bread and his table apart. Saint
 Paul in his time did rebuke the Corinthians,
 for that they did not tary the one for the others,
 when they did celebrate the Supper, but did
 separate the one from the others, and chief-
 ly the rich from the pooze, as well for the con-
 tempt of them, as for the bankets which yet at
 that time they did adde to the Supper. And
 for that cause he wrote vnto them, *When then*
ye doe assemble your selues together, it is not
to eate the Supper of the Lorde : for euery
 man takech his owne particular supper &c.
 Men mought by greater reason say the like of
 this particularitie of masses and of Suppers,
 which are made in the Romane Church. It is
 true, that the table of the people is more com-
 mon. So is it notwithstanding, that the same
 is yet greatly deuided, and separated without
 any necessity. For as euery priest hath his a-
 part vpon his altar, & in his Chapell, euen so do
 they administer the Supper after their maner,
 to

1. Cor. x

Note the
 abuse of
 Supper.

Example.

Of the Lodes Supper,

to those which will haue it apart and in particular in all their Chappels and altars, the which will separate them selues from the common table of others. The which thing doth very euill agree with the nature of this holy Sacrament, which is vnto vs a Sacrament, aswel of y^e vnion that the faithfull haue with Iesus Chyiste their head, as his mēbers, as of that which they haue euery of them with the other among them by his spirite. Wherefore the more that wee may represent this vnion, being all vnited together in the communion of the Supper, so much the better doe wee accomplish that which the same Supper doth represent vnto vs. For that cause doe wee eate all of one very bread, and drinke all of one very wine, the which notwithstanding that they be both made of sundry graines gathered together, yet for all that they make but one very lofe and one very wine. And thereby y^e Lord would giue vs to vnderstand, that wee which were scattered abroad, are brought together by his death, as Saint Iohn witnesseth, and are reunited with him, and y^e one with the other. By meane whereof as we eat al of one bread, & drinke al of one wine & at one very table, euen so albeit y^e we be many, yet ought we alwaies to be altogether one, gathered together in one body, as many graines in one lofe & in one wine. Wherefore if it mought be, that all y^e members of

Sacramēt
vnion.

Cor. 10.

Iohn. 17.

Note this
instruction

blesed
vnion.

of the whole vniuersall Church mought communicate together at one very table, and supper, it were to be desired that it mought be done, the better to represent such a blessed vnion. But because that it cannot be so done, it is requisite y^e al doe celebrate the same in those places where they may assemble commodiously in greatest numbers, for so holy and blessed a worke.

Chapter vi.

That the particular masses and Suppers of the Romaine catholikes doe rather represent a diuision and scattering abroad in the Church, then an vnion and communion,

AND therefore the priests and the Romaine catholikes do very euil consider these things. For they do cleane contrary, deuiding and separating them selues in soyt that they do deuide and separate them selues the one from the others, both in table, in bread, and in their wine, as though their body of their Church were a body deuided, dismembred, and rent in pieces, and that there were at all neither vnion nor coniunction among them. For, for the first, beholde there are the tables of the priestes separated from that of other men, the
which

Note the diuision.

which they do not prepare very often: and albeit that they did often prepare them, they do allowe as many particulars as men would haue in diuers places, and at sundry times, without keeping any certaine order. And howe often is it that they doe prepare them for them selues, whē they do not prepare thē for any other at all? For in al their masses, wherein none of the assistants doe communicate with them, they doe prepare them only for them selues. And when they doe prepare them for them selues, they should very well content them selues to prepare one for al, and to communicate the one with the others, and to receiue the Supper the one at y^e hand of the other, without preparing so many tables apart, & so many bankets in a morning, al separate the one from the other, as though euery of them did excommunicate his fellowe, being at his seuerall table and communion, who hath nothing common with any man. Wherin euery of them plaieth two parts: For they play the part of the minister which doeth administer the Supper, and of him vnto whom it is administered. For euery of them is minister to him selfe, and doth receiue of him selfe. If they doe vnderstand that their masse is a Sacrifice and sacrament of the supper both together, as they doe affirme it, they should yet at the least when they

note this
reference.

they haue offered their sacrifice, make their communion more generall then they doe, and to call the people with them thereunto, or at the least their felowes, which are of the same very occupation that they are. And in so dooyng, it should not be nedefull to haue so many tables, nor so many altars, nor so many Chappels. And the fewer y they were, so much the better should they represent the vnion, whereof the supper is vnto vs a sacrament, in stead of the diuision and dissipation which is in so many their Suppers which they make apart, which are no Suppers at all.

Chapter vii.

Of the inequality which is betweene the supper of the priestes, and that of the people, in the Romaine Church in respect of the breads, and of the gods of the same, & of their adoration and of their sacrifice.

AND then whereas the nature of the Supper requireth an equality in all men, they on y contrary doe put there great inequalities. For as they do separate the table of the people from theirs, euen so do they make it farre vnequal to theirs: chiefly in two points. The first, in that that they doe not giue vnto them of the same wine that they do drinke, the which they cut fro them

Note the inequality

them in the banquet. The other is, that also they put a difference in y^e bread. For those which are for the priestes, are greater and larger the^m those which are for other men, the which are much lesse in quantity. And by that meane they haue great and litle Gods, as they haue great and litle hosties, the great ones are for the priestes, & the litle ones for the people. And as the dignitie of the priestes is great aboue al other men, euen so is there great difference betwene their Gods, and those of the common people, not only touching their greatnes and foyme, but also touching their dignities and honours. For euen as theirs are more great and larger, and of fairer shewe, euen so are they lifted vp on high and shewed to al men, and worshipped solemnely of al men. But the other litle gods which are prepared for the common people, are not lifted vp at all in such honour and dignitie, but doe remaine there quietly vpon the table, vntill the time that they be distributed to be eaten, without any other shewe or so great handling, or so much turning and returning by the hands of the priestes, as those, which are made for them, haue. And then there is yet this point more, that there are none but the Gods of the priestes, which are offered in Sacrifice, and not

the gods
the
priests.

that gods
are offered
in sacrifice.

not the others the which are not made but to
 be eaten incontinently after, or else to be kept
 in boxes, and cupboards, for a kinde of prouisi-
 on to the end that there be no want of Gods
 ready made, but that there may bee good
 store at what time soeuer neede shall require,
 either to cary to the sicke, or to coniuere y^e time,
 the tempestes, and the deuils, and to make
 them to serue to other such like occupations.
 Beholde many inequalities which doe very
 euill agree with the nature of the Supper,
 and with the vnion which should be represen-
 ted by the same. Wherefore, rather then so
 to disguise it, it should be much more agree-
 able, not onely that all should haue one table,
 but also one very bread and one very wine,
 and to haue the bread made of such a fashion
 that it may be broken and distributed to euery
 one, as Iesus Christ and his Apostles haue v-
 sed it, and as it was vsed and practised in the
 auncient Church. For this maner of distribu-
 tion doth much better represent the commu-
 nion and the vnion of the Church in the sup-
 per, and the charity y^e the faithful ought to haue
 the one with the other, then when they do giue
 to euery one a little cake apart. For y^e breaking
 of y^e bread carieth al this wth it in the Scripture.

But

Note.

Mat. 26.
 Mat. 14.
 Lukk. 22.
 Actes. 2.
 1. Cor.
 10. 11.
 1. Cor. 58.

But this importeth not much. Therefore it may be put among indifferent things, prouided that al the which is of the proper substance of the supper, be wel obserued, according to þ Lordes ordinance.

Chapter viii.

Whether the Romaine priests may iustly excuse them selues by the people, in that that they are depriued of the communion of their masses.

BUt let vs come now to that which they may replie against that which I haue euen nowe spoken. The Romaine doctors and catholikes do answere vs when we do blame them, for that there is no generall communion in their masses, that there is no fault at al in the priestes which say it. For they doe excuse them selues þ they are not the cause that there is no communion of the assistants, for they denie it to no mā: wherefore the fault procedeth from the assistants which doe not demaund it at all, and which are not at al disposed to receiue it, as they ought to doe, & not from the priestes. By meane whereof they shut the selues from it. But who is þ cause thereof, but onely the priestes them selues? For what admonition doe they giue to the people, either

either in their masse or before the same, to cause them to prepare and dispose them selues to the communion which they will administer in the same? And when they come to the Altar, do not they know wel enough what supper they ought to administer, and which be those that are disposed to communicate at the same? doe they not know very well that there are none which are prepared thereunto? for they do not accustome at all to communicate the same, but to such as are first confessed to them, and by whom they are aduertised, whether they haue will to communicate or no. And on the other side, what is the chief cause, y the people hath so smal care to communicate there? is it not because that they haue giuen them to vnderstand, that they do communicate for all in the communion of their masse? Wherefore the people beeing so instructed and falsely perswaded, do thinke that they may very well rest vpon their consciences. But if they doe excuse them selues vpon that, that the people is not at all disposed as they ought to bee, they may not say the like of them selues, at the least of those which are disposed to say masse, and are accustomed daily to say it. For they come not at all to the altar without preparing the selues first, according to their maner. Wherefore is it then at the least that they do not communicate altogether, and that they administer not a sup-

Horrible
deceite.

per in commō among them, and such as should be disposed to communicate with them, and not to separate them selues euery one the one from the other?

Chapter.ix.

That there was not at al any particular or priuate Masse of Supper in the anciēt church, and of the declaratiōs and decrees against such as did not communicate at al, nor did tary the ende of the diuine seruice: and of the originall spring, and multiplication of particular and priuate Masses.

Note this.

WE doe reade well in the bookes of the ancient dottors, and in the Ecclesiasticall histories, that it is come often to passe, that because the deuotion of the people was already become colde, and that they did very often celebrate the Supper, there were but the ministers and the Deacons and the Auncientes of the Church, and those of the Clergie, and certaine others which did communicate at the Supper. But yet for all that, such as would cōmunicate, did cōmunicate alway together, were they ministers, byshops, priestes, deacons, or others: and there was no one at all which made his Supper aparte. And in the meane whyle that true Bishops and true priestes, beeing the true ministers of the Church, did neuer giue the people

to be

to vnderstande that it was sufficient that they
alone did administer the Supper for them, and
for all the rest of the Church, neither did they
make merchandizes of it, as the Romaine priests
do of their masses: but on the contrary, they did
greatly blame and rebuke, such as willingly did
abstaine from the communion, and they declared
vnto the p̄ they were rebels to God in so doing,
and how ingrate & vnworthy they were of such
a grace. And among the rest S. Iohn Chrysostom
did oftentimes cōplaine thereof. There are also
sūdzie decrees & canons to p̄ same effect, against
those which did not cōmunicate at all, & did not
tarry to the end of the whole diuine seruice, & of
the last benedictiō, whereby the minister did cō-
clude & end the same, as we doe yet at this day,
following the maner of the ancient church. But
for so much as the seruice & the diuine office is
called in these canons, either by the name of sa-
crifice or of oblation, or of masse, the Romaine
doctors & catholikes do take it for their priuate
& particular masses, to the which they are cleane
contrary. For they speake fully of all the diuine
seruice, and do make expresse mētion of the sup-
per and of the communion of the people and of
all the whole church. But they which applie it in
this sort, are so ignorāt, or els so caried away by
their owne opinions and affections, that they
do take for them selues those testimonies which

Note the
instruct

Note the
names.

R ii,

are

note this
instruction.

are manifestly against them, and do put into our handes a swoorde, wherewith to beate them, and to cut their throates: but it is sufficiēt for them to dazle the eyes of the ignorant, which do delight to be deceiued with them by such fogges and smokes. When then there is any question of the supper, there must be there certaine order, & the minister must know at what time, and in what place, and to what persons, & in what sorte they ought to administer it. And if there be not such number of persons disposed and prepared to receiue the same, as is requisit, they must then attend a better opportunitie. For they may not receiue it for y^e rest, nor any one in particular separated and deuided from the other. And therfore the very Romaine church hath had neither particular and priuate masses and suppers without communion, but onely from the time that the masse was conuerted in the same into a propiciatorie sacrifice, as well for the dead as for the liuing. For euen from that time, it hath bene the worke and occupation of priests & monkes, and namely from the time that they haue accustomed to set their masses at sale, and to make common marchandizes of the sacrifices of the same. For that traffike hath also bene the cause of the multiplication of the marchaunts, which hath traded that marchandize. From thence is come chiefly a great multitude of priests and of monkes,

note these
marchaun-
tises.

monkes, wherewith the Church hath bene laden
 and filled. And for so much as the masses haue
 bene multiplied according to the multitude of
 the Sayers and marchants of the same, it was
 needefull that the communion which should be
 in the Supper, should be cut off, & that it should
 be conuerted into that of the onely priest which
 saith the masse, and that for sundrie causes. The
 first is, for so much as the doctrine which should
 be set forth to the people, and by the which they
 should be exhorted to the communion, and to pre-
 pare them selues to the same, hath bene taken a-
 way and conuerted into mumbling & singing.
 The other is, that albeit that this fault were not
 there at all, men are alwayes of deuotion colde
 enough in matters of true religion, and are not
 very warme, if it be not in superstition and ido-
 latrie. Wherefore if at that very time that they
 haue good pastors, which doe set forth purely
 vnto them the doctrine of the Lorde, and doe so-
 licite them thereby to do their dutie, they are yet
 very colde and slowe: we may not maruell then,
 if when they want that doctrine, they haue litle
 care, both for the Supper and Communion, and
 for all other diuine seruice. The third is, that
 albeit that they were the best affected of the
 world to the religion, yet for all that they could
 not furnishe and accomplishe so many Sup-
 pers, and so often, and in so many diuers times

Note
 these ca-
 ses folo-
 wing.

1.

2.

3.

Of the Lordes Supper,

and places, as the priestes doe ordinarily saye
Masses. Wherefore it must needes be, either
that they do saye fewer, and to better purpose,
or els that they doe administer their supper and
includis. communion all alone, as they daily do. Behold
then how the true vse of the true supper of the
Lorde was lost by the meane of masses, and
was conuerted into the particular & priuate cō-
muniō and suppers of the priestes, which are nei-
ther suppers nor communions, as I haue alrea-
dy sufficiently proued heretofore,

Chapter.x.

Whether men may cōmunicate spiritually at
the Supper, by the meane of those which
do there communicate bodily, without
communicating there with thē, and whe-
ther the one may receiue the Sacraments
better for the other, then he may heare the
preaching and beleue and be saued, the
one for the other.

There resteth yet to aunswere nowe to that
which they saye, that albeit that those which
assist at the masse, doe not communicate at all
bodily at the communion which the priest recei-
ueth in the same, yet for all that, the same letteth
not but that they may cōmunicate spiritually.
Demande. But I aske them, if the meanes which the Lord
hath ordeined for to communicate vnto vs his
giftes

giftes and graces, doe serue for nothing to that,
 for the which he hath ordeined them: and whe-
 ther it be all one, either to vse them or not to vse
 them at all. For if they be there of no value, they
 are ordeined in vaine, the which thing shoulde
 very euill agree with the wisdome and prou-
 dence of the almighty, which doth make and or-
 daine nothing without very good & iust cause.
 And if it be so, they which doe contemne these
 meanes, do tempt God, & are rebels vnto him,
 in as much as they do not obey his ordinance: &
 in so doing, they make them selues vnworthy, & A worthy
sentence.
 deprive them selues of the benefites which God
 would communicate vnto them by those meanes.
 For albeit that he is able to communicate them Note.
 without those meanes, and that he is not there-
 unto subiect at all, yet for all that, seeing that he
 will communicate the in that sort vnto vs, he hath
 made vs subiect to that order. Wherefore if we
 do contemne and violate them, we do make our
 selues vnworthy & incapable of y^e good things
 which hee would bestow vpon vs by the same:
 the fruite whereof we can not receiue, if we our
~~our~~ selues do not enioy & possesse y^e same in our
 own very persons, & not by vicars & lieutenantes.
 For there is no mā y^e may possesse the, nor enioy
 and receiue y^e fruite of the for others, but euery
 man for him selfe onely. For the which cause it
 must also be, y^e whosoever wilbe made partaker,
must

must vse in his own person those meanes by the
which the Lord doth communicate them and not
an other for him: as wee may well iudge by the
preaching of the Gospel, and by the doctrine set
forth vnto vs in the same. For seeing that faith
is giuen by the hearing of the woorde of God, I
must, if I will receiue this gift of faith, heare the
woorde, by hearing whereof the holy Ghost will
worke in me, and make me partaker: for seeing
that the Lord hath so ordeined it, if I reiect the
preaching of the woorde, I depriue my selfe of
the faith which I shoulde receiue by the same.
And therefore Saint Paul saith, How shall they
beleue in him whom they haue not heard: and
how shall they heare without a preacher: euen
then as an other may not beleue for me, and as
I can not be saued by y^e faith of an other, what-
soeuer he be, if I my self doe not beleue in pro-
per person, euē so none other may heare the Go-
spell for me in such sorte that it may profite me,
if I my selfe doe not heare it in mine own per-
son. For faith is, in respect of the soule and of
the spirituall life, as the soule is in respect of the
body and of the corporall life: wherefore euen
as no man may liue a corporall life by meane of
the soule of an other man, but onely by his own:
euen so no man may liue a spirituall life, by the
faith of an other, but by his owne faith, accor-
ding to that which is written, The iust man shall
liue

om. 10.

onsyder
all this.

om. 10.

what faith

example.

om. 2.
om. 2.

line by faith, And euen as no man may entertain
and conserue the life which hee receiued by
meane of his soule, by the nouriture which an o-
ther doth take, nor by that which he eateth and
drinketh, but onely by that which he him selfe
doth take, and by the meates and drinks which
he receiueth by his owne person, euen so is it of
the nouriture of y^e faith of euery man by the word
of God, for the entertainment and conseruatiō
of the spirituall life.

Chapter, xi.

Of the agreemēt which is betweene the signes
of the Sacraments and the woorde of the
same, concerning the instruction of man:
and of the spirituall communion of them
without the bodily in case of necessitie.

AND that which I say of preaching and of the
worde, must be also vnderstoode of the Sa-
cramentes and of the administration of them,
for so much as they do depend of the same, and
that they are, as Saint Augustine hath very wel
said, as it were a kinde of worde which is visible
and to be felt, and is sensible, the which teacheth
men by their eyes, by the meane of the sight, and
by the other senses, by the meane of their fee-
lings, as doth the worde and the voice by the
eares, by the meane of y^e hearing. From whēce
it com-

Note wel
this chap-
ter.

Aug. in Ioan
Ho. 8o. & cō
tra Faust. li.
16. & de de-
ctr. Chri. li.
11.

strictly
meane
the sacra-
ments.

it commeth to passe, that by the meane of the sacramentes, man is instructed by all his senses, as well exteriour as interiour, and as well bodily as spirituall, because that they haue such an agreement together, that the exteriour and bodily senses, are as the messengers and the aduertisers of the inward and spiritual senses. Wherefore, seeing that God would that by the meane of his sacraments, y^e one should helpe to instruct the others euery one in their order and degree, none may then contemne and ouerthrowe that order. Whereupon I do conclude, that the Romaine priests may as wel receiue the supper for others as for them selues, as they may heare the word of God, & beleue & be saued for others, for so much as it must needes be, y^e euery man haue all this in his owne person. Wherefore it is as possible that the Christiā people should be fedde spirituallly with y^e body & blood of Iesus Christ, by the communion, which the priest alone maketh in his masse, as it is possible that he may be fed bodily, with that which y^e priest dineth with, and eateth & drinketh all alone. Wherefore if y^e people wil be partakers of y^e things signified by the signes of the supper, they must also be partakers of the worde & of the signes of the same: which are the meanes whereby God will communicate those things which they doe signifie. For as he hath ordeined the meane whereby he will giue,

note this
imparitō.

good in-
struction.

giue, entertaine & conserue the bodily life, eue so
hath he done for the conseruation of the spiritual
life. And therefore seeing y he hath ordeined the
ministerie of the word & of the sacraments in re-
spect of the spirituall life: he that would haue &
conserue it about this meane, should do as much
as if he would liue a bodily life, without eating
or drinke, & vsing y meane ordeined of God,
for the nouriture & entertainemēt of the same, if
there be no such necessitie and let, that they both
cannot be had. For God hath not so tied his gra-
ces to external things, that he cannot distribute
the same without them, by his diuine vertue, and
without externall meanes, if it please him, pro-
vided that there bee no contempt or rebellion of
our part: for albeit that he hath made vs subiect
thereunto, so farre forth as hee giueth vs the
meanes, yet for all that he is not subiect as wee
are, but so farre forth as it pleaseth him to vse
them of his owne free will. And therefore euen
as he did nourish extraordinarily & supernatu-
rally by his diuine vertue Moyles, Elie, and Je-
sus Christ, the space of fortie dayes, they not re-
ceiuing in that time any bodily meate or drinke,
according to the order of nature: euen so may
hee nourish spiritually, and communicate his
gifts and graces, without the ministerie of man
ordeined in his Church, if it please him, to
those which by necessitie are depriued of them,

God distri-
buteth his
graces as
pleaseth
him.

Example.

not:

example.

consider
all this
sanctio.

notwithstanding that they haue great desire to vse the meanes which he hath ordeined, and that they do all their indeuour that they may, to haue the true and right vse thereof, as if a faithfull man were so holden by necessitie of sicknesse, or by captiuitie and prison of tyrantes, or by some other like necessitie which hindzeth him, that he may not participate outwardly. For if there were there of his fault, and that hee would forbear for his pleasure, and that he would not do his duetie in that behalfe, the reason shoulde bee otherwise.

Chapter.xii.

How greatly and how much the more inexcusable the Romaine priestes should be for depriuing the Christian people from the communion of the body and of the blood of the Lorde in their Masses, and of his blood in their common Suppers, if the doctrine of their transubstantiation were true,

AND if the doctrine of transubstantiation were true, that which I say, would fight yet more sharpely against the Romaine priests. For seeing that they doe affirme that the bread and the wine which are the signes of the supper, are conuerted into the very body and blood of Iesus Christ, the which they signifie, they must also confesse, will they or will they not, that in depriuing

priving the people of these two signes in their masse, they doe also deprivie them of the bodie & of the blood of Iesus Christe, and that in their commō supper they deprivie them of the blood, deliivering to them but the body, according to their doctrine: for seeing that we must be made flesh, of the flesh, & bones, of the bones of Iesus Christ, by the communiō which we should haue with him, and which is represented vnto vs, as well by baptisme as by the supper, an other can not be that for vs. And by that meane the priests may no more receiue the supper for vs, & in our name, then they may be baptized in our name & for vs. And therefore Iesus Christ said not, *h* he which should eate his flesh and drinke his blood by vicar & lieutenant, should haue life in him, & should be in Iesus Christ, and Iesus Christ in him, but said openly, *He that eateth my flesh and drinketh my bloud, dwelleth in me & I in him, & hath eternall life, and I will rayse him vp at the latter day.* Let the Romaine Catholiques then consider, whether their priestes may eate this meate and drinke this drinke, & rise for all their parochians, and for al those which heare and see their masses: and whether they will be contented to be so nourished with the flesh and with the blood of Iesus Christe, and so to rise at the latter daye in the person of their priestes,

Note.
Eph. 5.

Rom. 6.
1. Cor. 10.

Note well
this instruction.

John. 6.

Of the Sacrifice and of the Communion that the priestes doe administer in their masses as well for the dead as for the liuing.

THus much concerning the cōmunion which is in the masse, and concerning the ninth error which wee doe blame in the same. I will now come to the tenth, which is cōcerning that that the priests doe not boaste y^e they do sacrifice and cōmunicate in their masse only for y^e liuing, but also for the dead, affirming that by that meane they doe applie the sacrifice of Iesus Christe, and the vertue and the merite of the same, as well to the one as to the others. For the which cause they saye, that they doe deuide their hosties into thre parties, in their communion, of the which they dippe the one into the wine in their challice, against the expresse ordinance of the Lorde, yea, and against the very auncient canons. For the Lorde did not temper the bread with y^e wine, neither did hee make a soppe in the wine in the institution of the supper, neither did he also commaunde to do it. And therefore, it is written in the auncient canons which forbidde the same, that Iesus Christe did distribute the bread apart, and the wine apart, and that he gaue not the bread, nor the morcell tempered to any other then to Judas, which betrayed

In hostie.
The sacr-
idge.
A true say-
ing.

Note this.

De Con.
dist. 2.
C. cum,
omne.
Willelmus
Judaites.
Note.

trayed him : and he gaue it not vnto him yet in the Supper, but out of the Supper. Nowe of these thzee partes, that the priestes make of their hostie in their masse, they assigne the one to the liuing, and the two others to the dead, because that they doe make two sortes, to witte, the one which are already happy, and doe raigne in Paradise, and the other which are yet holden in the paines of purgatorie, and haue not yet fulfilled their penance, nor haue fully satisfied vnto God, and by that meane they doe sacrifice and communicate, both for the liuing and for the dead, all at one tyme, as though Iesus Christe had not fully satisfied for all by his sacrifice, and as though the ministerie of the woorde and of the Sacramentes, were not limitted within the course of this life, and as though there were such communication betweene the liuing and the dead, as there is betweene those which liue in this worlde together.

Duran. lib. 4. R. de fra. Bonau. in Sed dist. Hilper. in Ele. de Ba cha.

Chapter. xiiii.

That these sacrifices and communions cannot be made in faith, nor cōsequently be pleasant to God.

Wherein they do againe greatly faile, & in sondrie sortes. For, for the first, seeing that they doe all that which they doe, in all these points

Note the faultes.

points without any woord of God, they can not
 doe them in faith. And if they can not doe them
 in faith, they may then in no wise please God
 in so doing. But they do greatly displease him.
 By meane whereof, so farre off is the worke
 which they do, from being good, that it is in deed
 but sinne. And that the same is true, I proue it
 vnto them by that which is witten, that what-
 soeuer is done without faith is sinne, and that
 without faith it is impossible to please God.
 And then I proue that all that which is done
 without the woord of God, is done without faith,
 because that it is also witten, that faith cometh
 by the hearing of the same. Wherefore there
 where this worde is not, and there where faith
 hath not the same for his foundation, there is al-
 so no faith. Nowe I haue already sufficiently
 shewed, that they haue no worde of God, where-
 upon they may builde any propiciatorie sacrifice
 for the remission of sinnes, either for the liuing
 or for the dead, except it bee that which Iesus
 Christ him selfe hath offered, the which may not
 be offered againe, neither yet by any other then
 by him selfe onely. They haue no more woorde
 of God for that communion which they say also
 is administred in their masse, as well for the one
 as for the other, but they haue the woord of God
 directly contrary to all these points, and chiefly
 the institution of the holy Supper of the Lord.

It foloweth then, y their faith & religion in this
matter is not founded other wise, but only vpon
the doctrines & the commandements & traditi-
ons of men, wherby God witnesseth not only by
Clay, but also by his own sonne Iesus Christ, y
he is serued in vaine. And by what testimonies
of the Scripture wil they also proue either the
prayers, or the suffrages for the dead, and the in-
uocatio of Saints? Now if there were no other
reason but this, it is sufficient to ouerthrowe all
these points. For I wil say alwaies, and it shalbe
true, y al that is done without faith: from whēce
it foloweth y it is sinne, vntil such time as they
be able to shewe by certaine testimonies of the
word of God, that he hath commanded & allowed
such workes, & y he hath giuen commandement
& promise therunto: which thing they shal neuer
do, but by corrupting and peruerting the true
sense of the Scriptures.

Clay.
Mat.
Mar.

Note the
conclusion.

Chapter xv.

Whether the ministry aswel of the word as
of the sacraments be aswel ordained for the
dead as for the liuing, & whether the worke
of the same may stretch out so farre as to the
dead, & whether the priestes may better re-
ceiue the supper for them then the Baptisme,
& better then the other liuing Christians.

AND further I aske them whether the Lord
did ordaine the sacraments either for the li-
uing,

L. i.

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mand
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uing, or for the dead, or for both together? It is
certain y it is not for the dead, but for the living
only. For seeing that the sacraments cannot be
administred without the word, vpon the which
they are groundd, it is very certaine, that none
may be capable of them, but onely those vnto
whom the word may be administred with their
signes. Now so it is, y the one neither the other
may be administred to the dead. From whēce it
also foloweth, that the sacraments doe no more
belong vnto thē, then the preaching of y Gospel
which is ordinarily vsed in the Church. And to
say, that the living may receiue them for them, I
haue already declared y it cannot be done: For
if y very living may not do it for those y are li-
uing, much lesse yet may they do it for the dead.
And if it were so y it mought be done, wherefore
also should not y other Christiā as wel do it, for
their kinsmen and friends which are dead, as y
ppriests & the monkes? And if they mought do it
in respect of the supper, wherefore mought they
not do it in respect of baptisme, yea more iustly,
according to their doctrine? for they place so
great necessity in the outwarde signe thereof, y
they do affirme that those cannot be saued which
cannot attaine thereunto. For the which cause
they haue forged a Limbe for the children which
are dead without baptisme, the which according
to

and the Masse,

to their diuinitie, is at the least as it were a halfe
hel. If then it be so, y^e the necessitie be such, & that
y^e one may receiue the sacraments for the other,
& namely the priests & the monkes, they should
haue greater reason to practise the same rather
in the baptisme, the in the supper, forsomuch as
according to their doctrine, there is much grea-
ter daunger to be depriued of baptisme, then of y^e
supper. For they do not at al accompt damned,
those which doe die not hauing receiued the
Supper, as they do those which do die without
baptisme. Wherefore is it then that the priestes
are not baptized rather for the litle Children
which are borne dead, which could not liue until
they mought receiue baptisme, then to receiue
the supper for the liuing, & for the dead, as they
vaunt the selues to do in their masse, saying that
they are as it were y^e mouth of y^e whole Church,
by the which al the body of the same, and all her
members are nourished spiritually:

Note
this.

Demand

Chapter xvi.

Of the masses which are celebrated in the ho-
nor of men Saints & womē Saints, & which
beare their name, and of the application of
the to all things: & what fruit the masses for
the dead mought bring vnto them, although
indeed the inuention of the Romaine pur-
gatorie were certaine,

Of the Lordes Supper,

thee
and.

wer.

te.

AND on y^e other side, I aske the, What need haue they to Sacrifice, or to communicate for y^e Saints which are already in paradise? for, what need haue they so to doe? Nowe if they say y^e they do it in their praise and for their remembrance, I answere, y^e Iesus Christe hath not ordained his supper, either in the remembrance, or in the praise of any other then of him selfe, & for to yeld thankes vnto God for his benefits. And therfore he hath not ordained any supper either of S. Peter, or S. Paul or S. Iohn, nor of any of y^e Angels, nor of any m^e saints, or wom^e saints, be they either dead or liuing, but did ordaine onely one which is y^e supper of Iesus Christ: Wherefore men may not say the like of the Romaine masses, of the which y^e one is of S. Iames, y^e other of S. Philip, & others for this or y^e Saint, in sort as they haue their names diuers, according to y^e Saints to the which they are dedicated, and the persons and the things whereunto they are applied. For they doe make a Recipe ad omnia, & a medicine for all diseases. I aske them also wherein the sacrifice & communion may serue for y^e dead, the which they do receiue for the in their masse: For, for y^e first, what sure foundatiō haue they for their fire of purgatory in all the holy scriptures, wherein they do lodge in maner all y^e soules of those y^e are departed, to make the after ward to pay ransome: And what foundatiō may it haue, more then the sacrifice of y^e masse hath,

forasmuch as it far exceedeth y^e true purgatorie,
 the which the scripture placeth in y^e onely bloud
 of Iesus Christ, and in the washing & in the pur-
 gation made by the same: For it is he that hath
 made it by him selfe, & by the which we are wa-
 shed & made cleane by y^e meane of the worde of
 God, & of faith which purifieth the harts. For it
 is the price of our ransome by the which wee
 are bought, and neither by golde nor siluer, as
 they do after the vse of y^e Romaine church. And
 albeit it were so, y^e they could very well proue
 by good testimonies of the scripture, that there
 were such a purgatorie by fire, yet must they for
 al that proue that they are able to redeeme & to
 deliuer the soules from thence, by the sacrifices,
 & communions which they haue in their masses,
 & such other meanes which they haue inuented
 to the same effect: And vnder the shadowe of the
 which things they haue gayned, & do gaue yet
 dayly so great riches, y^e they haue drawen to the
 selues the greatest part of the temporall goods
 of Christendome. Wherefore it is not to be mar-
 uelled at, if they doe endeouour the selues to kin-
 dle & light againe this fornaice of purgatorie, w-
 out the which the sacrifice of their masse, & their
 communio in the same, should lose a great part
 of their estimation, & of their rentes & tributes.
 We may say the like of the satisfactions, which
 they haue inuented against y^e of Iesus Christ,
 and against his merite & benefites. For if his be

Heb.
 1. Cor.
 Ephe.
 1. Tim.
 Apo.
 John.
 Actes.
 1. Tim.
 1. Pet.

More
 treason
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 Ius Ch

sufficient, then are theirs of no value. And if it
be not sufficient, he may not thē be y true Christ.
And may mortall men do that which he was not
able to do, & adde any of theirs to his worke?

Chapter xvii.

How much more commendable it would be for
the Romaine priests to do the office of pa-
stours towards the liuing, & to leaue to the
dead the mynistry for the dead,

audaciō
maīne.

infalli-
censure.

note very
well this.

NOwe it is true that they haue not at al any
certaine word of God to declare & to proue
any of al this. Whereon then are they grounded?
it is not vpon the stone & vpon the rocks: but vpon
the grauel and vpon the sand. Wherefore it
must needes come to passe, wil they or wil they
not, y al this whole building shal at the last fall &
tumble into vtter ruine. And therfore it semeth
to me y they do very wel, to leaue y dead apart,
& to deale onely w the liuing, doing the dutie of
good ministers and pastours towards them, as
their duty requireth according to the worde of
God. For if the dead haue neede of sacrifices, or
of sacraments, or of other suffrages and good
deedes, y Saints which are dead which knowe
better their state then we do, & which are also in
better estate & more worthy to succour thē, may
better do this office then the liuing. And if they
cannot do it, if it be necessary y some should doe
it, it shalbe yet more harde for the liuing to doe
it. And at the least, we haue not at al any certain
te si-

testimonie in al the holy scriptures, whereby we may be assured that they may doe it, neither y^e it is needful, nor that God doth allow such a worke & y^e it doth profit y^e dead. Thus much then touching this point, concerning the sacrifice and communion of the masse, as wel for the liuing as for the dead, and y^e applying of the sacrifice & of the benefits of Iesus Christ by the same,

Chapter xviii.

Of praiers for the dead, & of the inuocation of saints in the masse, & of the distinction of the Romaine doctors betwene the aduocates of reconciliation and of intercession.

I Haue yet 2. points, for the 11. & 12. the which 2 points
I wil touch in brieve. The first is concerning the praiers which they make in y^e masse, wherein we finde 2. faults. The first is concerning those which they make for the dead, the which we can not accept by meane of y^e reasons which I haue already alleaged, concerning the points which haue not at al any certaine foundation in y^e holy scriptures. Fro whence it foloweth also, y^e faith may haue no place in them, by meane of y^e reasons which I haue already yelded. The other is touching y^e inuocation of men & womē saints, against y^e which we haue also like reason. Wherunto I yet adde y^e great dishonor & outrage which is done to God, & to Iesus Christ our Lorde in such praiers, in that that they be not adressed to

3.8.
n.2.
9.10.
hu.2.

God only, by our only mediator & aduocate Ie-
sus Christ, & by his merit, but also to dead men,
and by their intercessions & merits: the which
by this meane are put in the place of Iesus
Christ the sonne of God, which only is giuen to
vs for mediator and aduocate towards y^e father,
according to the expresse testimonie of the scrip-
tures: or at y^e least are substituted or ioyned vnto
him for companions. And by this meane Iesus
Christ is robbed if not in al, yet at the least of a
great part of his office. Wherefore they may wel
alleadge y^e thei do alwaies say, By Iesus Christ.
For it is not enough that they take him for me-
diator & aduocate, but they must also giue this
honor to him alone, without ioining vnto him a-
ny other felowes, or any other merit to his. And
they may not here alleadge their distinction of
aduocates, & mediators, of reconciliatio, & of in-
tercession, attributing the first to Iesus Christ,
& the second to men and women Saints which
are dead. For by what testimonies of y^e Scrip-
tures may they proue & mainteine it? For y^e co-
clusion which they make from the liuing to the
dead, is not good at al. For it foloweth not at al,
y^e if the liuing do pray and may pray the one for
the other in this life, that they may in like sort
pray for the dead, & the dead in like sort for the,
be they men or womē. Saints, or of what con-
dition soeuer els they be. For we haue comma-
dement

Note.

distinctio
aduoc-
tes.

demand.

dement and promise for the first concerning the
living, in a great number of passages, and such
as are very plaine in y^e holy scriptures: But we
haue not one onely for the other two. And on
the other side, when it is commaunded to the li-
ving to pray for the living, it is not to the end y^e
the one should be aduocates towards God for y^e
others, or toward Iesus Christ, but onely to ex-
ercise their charitie the one towardes the other,
because that they do knowe, both the necessities
& infirmities whereunto they are subiect, but y^e
like is not of the dead. The same is also done
to the end that God may be glorified by many,
as Saint Paul both witnesseth. And therefore he,
which mought be aduocate for others, how of-
ten doth he desire the prayers of the other faith-
ful for him during this life: and did he euer pro-
mise or teach, that he or any other of y^e Apostles
& other holy personages would pray after their
death for the, & for y^e other living, or also for the
dead: Therefore I will alway conclude infal-
libly, that such prayers are made without faith,
only by opinion and humaine fantasie. From
whence it also foloweth, y^e they are sinne, & dis-
pleasing God.

Com-
dement
promise

Note.

1. Cor.

Conclu

Chapter xix.

Of the Collects of the auncient Church, & of
those of the masse: & of the Deacons, aswell
of the one as of the other, & of their office.

The

mes.

1. Cor. 2. 4.

1. Cor. 16.

1. Cor. 8. 9.

1. Al. 1. 8, 6.

1. Tim. 3.

Note this
der.

1. Thes. 3.

1. Tim. 5.

Note.

The other point, which is the twelfth & y^e last,
is touching y^e Collects of y^e auncient Church,
& those of y^e masse, & his offertories. I haue alrea-
dy declared in an other place, howe y^e y^e auncient
Church had collects & almes for y^e pooze ioyned
to their assemblies, & namely to thadministratiō
of the supper, and that for the same cause it had
also his deacons, which had y^e charge & dispensa-
tion, & the care & special regard to y^e pooze, to y^e
end y^e al mought be distributed in good order ac-
cording to the necessitie of euery of thē. There-
fore, when the faithful mette in their assemblies,
& namely vpon the day of the Supper, euery of
them did bring according to his power y^e which
he would giue, as wel for the helpe and mainte-
nance of y^e pooze, as for y^e other charges which y^e
Church did ordinarily endure. And y^e deacons
did receiue & gather the same which euery one
brought of their owne free wil, without any cō-
straint, & thē they did husband and distribute the
same so wel, & by so good order, & in such faith-
fulnes, that the almes of the faithfull were not
giuen but only vnto those to whom they ought
to be giuen and had neede thereof. And by this
meane, even as the pooze were not left in ne-
cessitie, no more were the idle & loytering ones
nourished in their idlenes by the meane thereof.
And they also which had wherewith to mayn-
taine them selues otherwise, did not eate at al, y^e
goods of the pooze. But the cleane contrary
is

is now done in y^e masse & in y^e Romaine Church.

She hath not only deacōs but also Subdeacōs

and Archdeacons: but they are but

vaine titles, which haue not ioyned

vnto them the office which they doe

signifie: but are greatly different

from those of the which y^e scripture

mēcioneth. For they are such but in

name, as are all y^e other ministers &

officers of y^e Romaine Church, y^e which do keepe

wel y^e aunciet names & titles of y^e true ministers

of y^e auncient Church, w^{ch} those which they haue

added vnto thē by their owne inuention: but o-

thers must be sought which must execute their

office. For these kind of men are well contented

w^{ch} y^e titles, & y^e benefices the which they do enioy

vnder the shadowe thereof, without taking any

care at all for the office. Eue so is it of their dea-

cons, Subdeacons & archdeacons. For they haue

not in al their clergie any that are appointed to

haue any care for the poore, nor to distribute vn-

to thē any of y^e goods of y^e Church, nor of the of-

ferings which are offered in the same. For the

goods of y^e Church are no more in y^e Romaine

Church y^e goods of y^e poore: but y^e goods of the

rich, which do so deuide it w^{ch} y^e poore, y^e they take

al to thē selues, & doe leaue nothing, or else very

litle for y^e poore. They haue indeed in their masse

y^e offertory in stead of y^e collects of the ancients.

But that which is there receiued, is not for the

poore,

Note here y^e thautor spea-
keth of these offices, as
they are in the corruption
of the Romaine Church, &
not of those that in good
reformed Churches are di-
ligent preaching Archdea-
cons, Deacons, &c. for such
be not vaine titles but ne-
cessary offices.

Actes. 6.
1. Tim. 3.

Very gre
sacriledg

poore, but for the priests and the monkes, which deuide the spoile among them.

Chapter xx.

Of the Charge which is giuen to Archdeacons, deacons, & subdeacons in the Romain Church, & of the offertories of the masse of the same.

AND in the meane time their deacons, Subdeacons & Archdeacons, are occupied but in foolish & vaine ceremonies, as it appeareth aswel by the charge which is giuen vnto the, whē they are appointed to their mynisterie, by their Bishops or suffragans, as by y^e also which is writen of their office in their bookes, & by y^e execution of the same. There are in their masse prayers, to wit, those which goe before the reading or y^e singing of the Epistle, y^e which they do cal Collects. But in the meane time there is no collection made for the poore. And the Deacons and Subdeacons which should gather the same, & should distribute them afterward to y^e poore, do there none other thing, but that the one singeth the Epistle & the other the Gospel, which is to say, some piece aswel of the one as of the other, yea often times very euil & vnaptly shaped. And as for y^e rest they do serue the priest which doth administer the masse, in the ceremonies which he hath to do, & chiefly to gather the offerings of y^e offertorie, y^e which as I haue already said, come not so farre as to the poore. And yet they do not
this

Consider
his wel

Note.

this office, but in solemne masses & such as they do sing with a loude voice: for in the others, it is sufficient to haue some pety clarke to answer the, & to serue the priest which is at y^e altar. And as touching the offertorie, it is not so in euery mans libertie, either to go or not to go thereunto, but that there is also constraint thereunto, chiefly in certaine feastes of the yere, & namely in those which they do call solemne. For there is certaine tribute laid vpon aswel men as women at the least vpon fathers & mothers of household, which they must the bring to the offertorie. And albeit y^e the curats haue their benefices & cures certainly rented, yet for al that they say that y^e is their right, as are many other impostes which they do impose to their parochians, aswel for the liuing as for the dead, & aswel for thadministraction of their sacraments, as for their other ceremonies, superstitions & Idolatries. If the same be not done in euery place after one sort, yet it is done notwithstanding. For they doe not any thing freely & for nought. Thus much concerning this latter point, the which we do also condemne in the Romaine masse: the which albeit y^e it be not of the proper substance of the Supper, yet for all that, I thought good to set forth the same, because y^e y^e auncient Church was not without these Collects, & namely when they did celebrate y^e supper: of y^e which they did also leuy y^e bread & the wine y^e they did distribute to y^e faith-

Of the Lordes Supper,

full in the same, the which were there debicated
& cōsecrated in such sort as I haue heretofore al-
ready declared to be there signes of the body &
of the bloud of the Lorde.

Chapter xxi.

A brieft gathering of the matters handled in
this booke,

I Do omit very many other points, forsomuch
as I wold only bring forth such as were most
principal & most intolerable, the which we may
in no wise allowe, without reiecting of Iesus
Christ, & ouerthrowing wholly al the sacrament
of y^e holy supper, & obseruation therem of y^e true
aunciēt Church. No more haue I also determi-
ned to make many proofs, the more to confirme
that which I haue set forth, against the points y^e
which we do condemne, as wel because that the
arguments, which I haue brought forth to the
same purpose, may suffice such as wilbe satisfied
with reason, and will not fight against all ma-
nyfest trueth, as for that also, that I haue hand-
led these matters very largely in diuers other
bookes, in the which men shal finde arguments,
& testimonies sufficient to confirme more large-
ly y^e, which I haue here handled more briefly.
And forsomuch as the Romaine doctors and ca-
tholikes doe make their chiefe buckler of the sa-
crifice,

ristice, and of the order of Melchisedec, for the
 defence of their masse and of the sacrifice of the
 same, I haue made an other booke of purpose
 vpon that matter, in the which I doe shewe by
 apparant testimonies & arguments, taken out
 of the holy scriptures, howe that the foundation
 which they lay vpon that order of Melchisedec,
 doeth more shake downe y^e building which they
 do build thereupon, thē it doth sustaine it, & how
 contrary it is to the Sacrifices that they would
 build thereupon. Wherefore I will nowe end
 this treatise, wherein I haue first set forth the
 principal reasons which mought leade the Ro-
 maine catholikes to maintaine their masse, as
 they do maintaine it, to the which I haue made
 answere. And then I haue set forth the points
 which doe leade the catholikes of the reformed
 Church to reiect the same, being such as it is
 at this present in the Romaine Church. For as
 I haue already declared, wee are not at all in
 controuersie concerning the institution, and
 obseruation of the Sacrament of the Sup-
 per, the which we doe all confesse: but the
 different is, whether the masse, such as it is at
 this day in vse in the Romaine Church, be this
 Sacrament of the holy Supper or no, & whe-
 ther it be y^e true supper (or else if they wil cal it y^e
 masse) of y^e true aunciēt Church, or else an other

Sacrament
 of Melchisedec.

Notes.

bastard

ballard masse, into the supper of the
Lorde, and the forme of diuine seruice of the
true auncient Church, hath bene conuerted and
transformed. In the fore I haue reduced these
principal points, whereof we are in controuer-
sie with the Romaine catholikes, and the which
I haue handled here before, first into fūe; of the
which I haue also deuided some into diuers arti-
cles, in sozt that in the whole I make to the
number of xii. by that order that they
are set downe in the table,
placed in the beginning
of this booke after
the Aduertise-
ment.

(..)

FINIS.

Imprinted at London
by Christopher Barker, Prin-
ter to the Queenes
Maiestie.

1579.



24782 P. Viret. Of the principal points. 1579.

Previously this work was bound with STC 25710 in 3/4 red morocco. After it was taken apart preparatory to rebinding by R. Lunow, I collated it as follows:

A-D⁸(-D8), E⁸(-E1), F-L⁸.

All pairs of leaves were conjugate except C1:8, D2:7, G1:8, K1:8, L1:8 and L2:7. These seemed to be disjunct because of wear and heavy gluing.

June 24, 1970

W. H. Stone

Printed at London
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at the Queen's Head
in St. Dunstons Church-yard
1712



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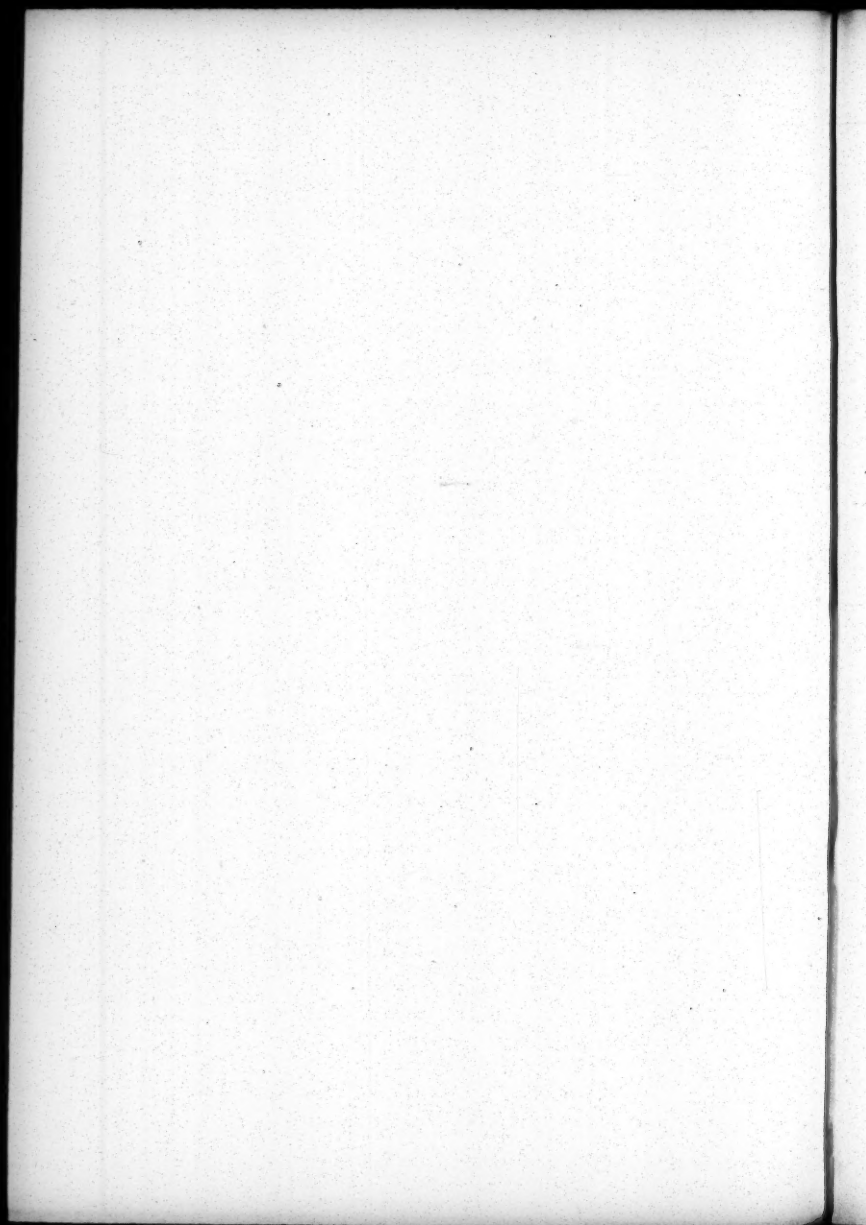
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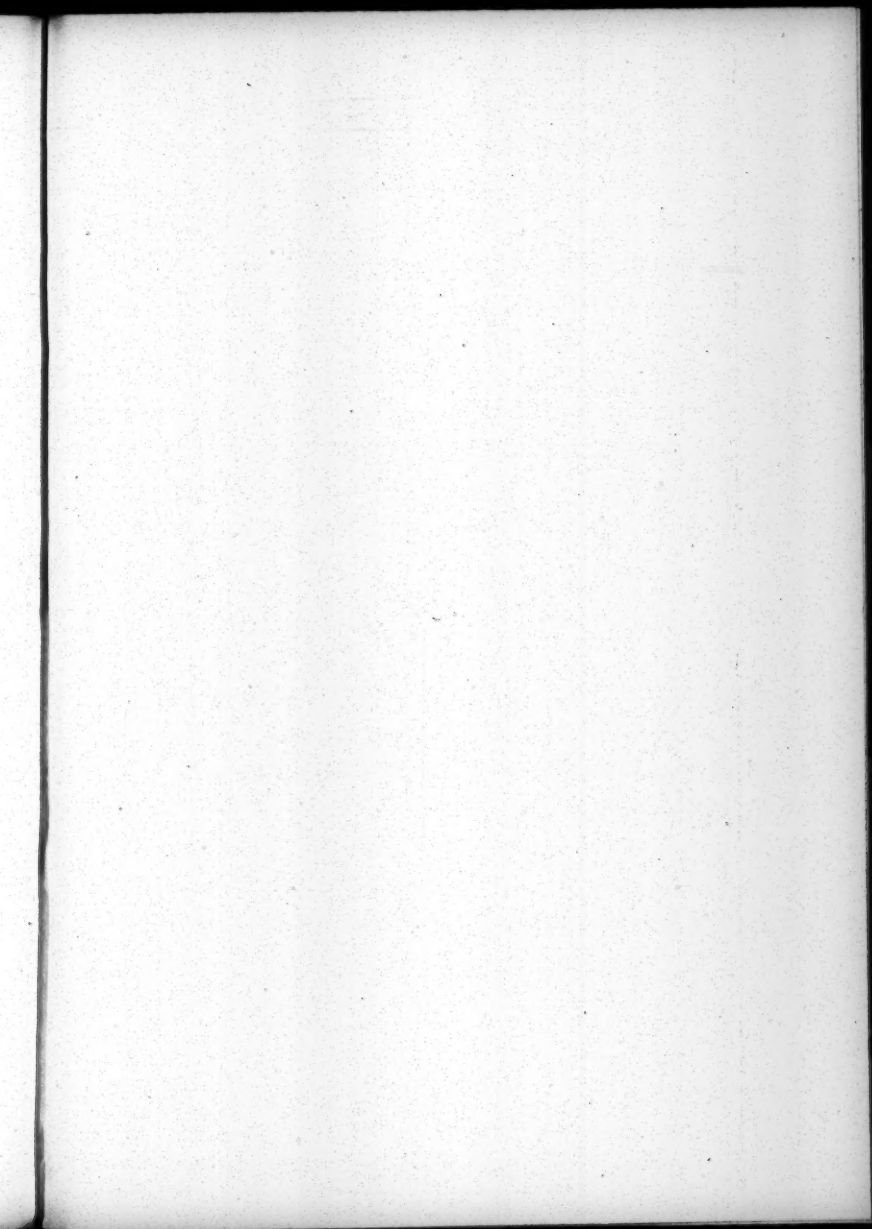
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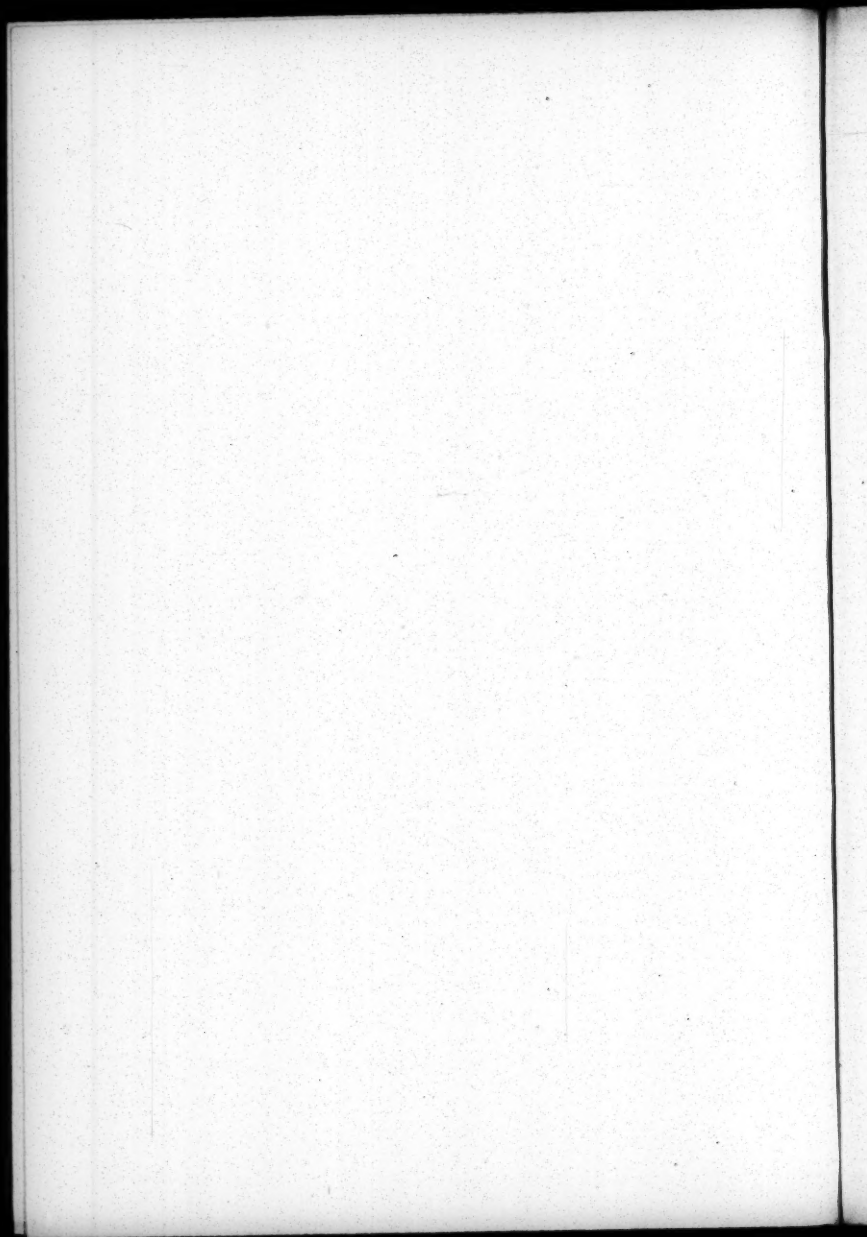
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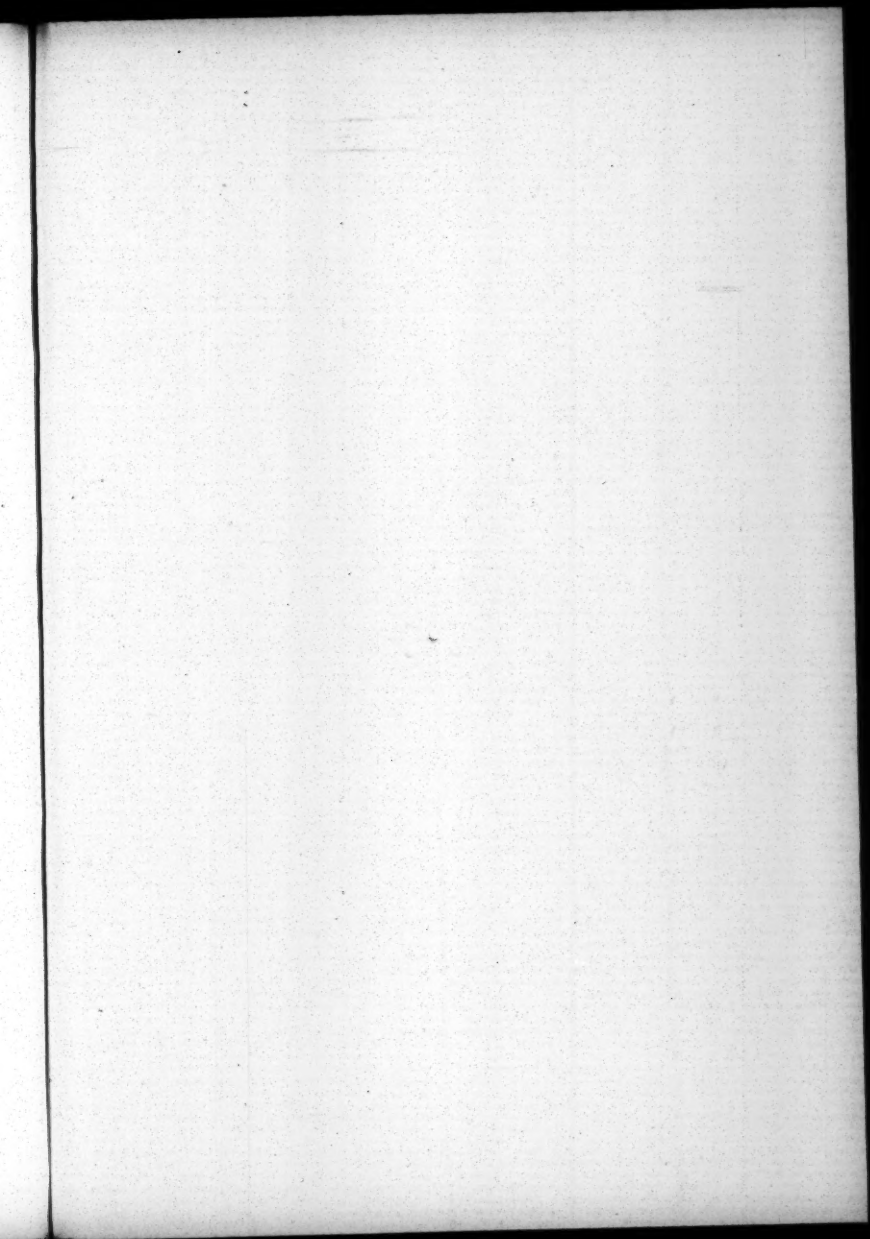
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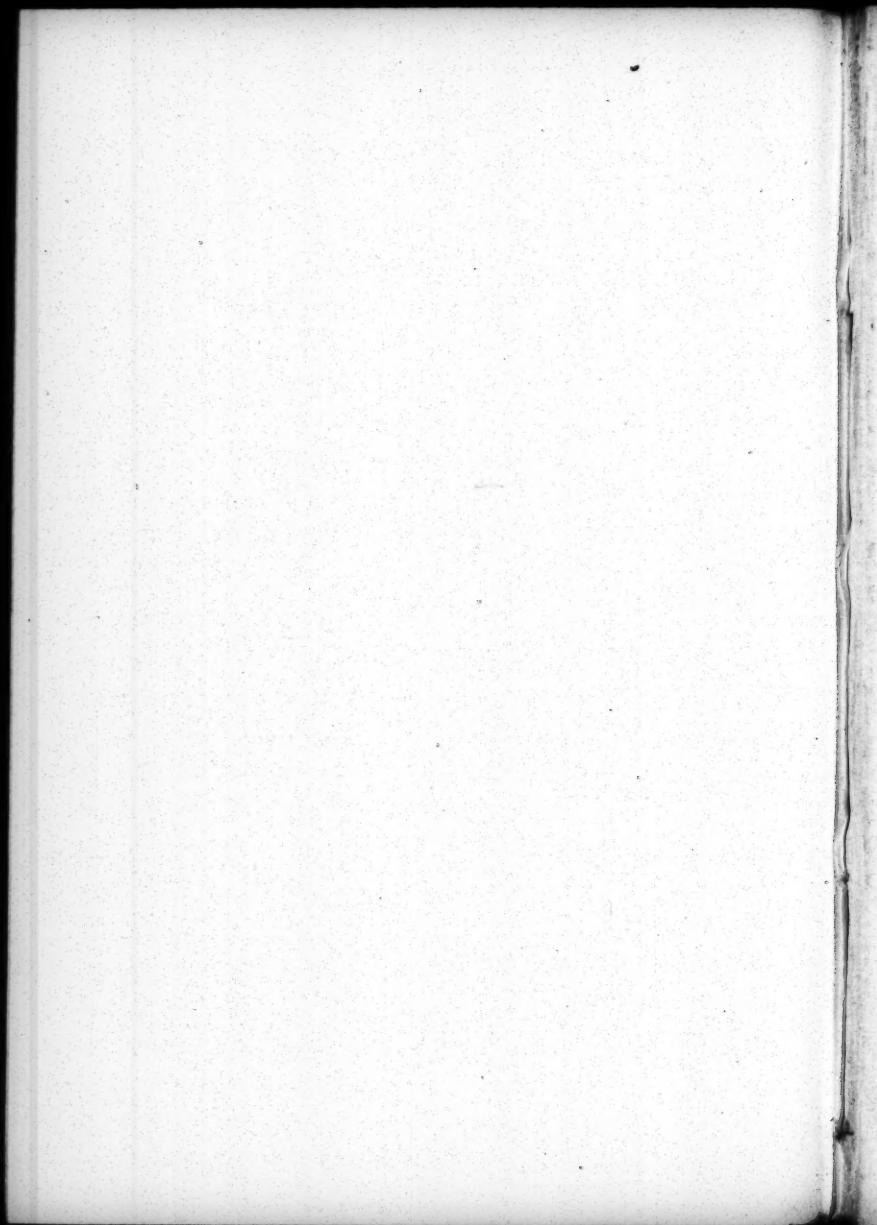
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